



IC White delin. et fecit

Though Satan doth in Chains of Darknesse ly,
yet hath he pow'r on Earth mens Soules to buy,
but that's but limited: for here you see
him soyl'd, & God my Gracious God to bee.



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THE
YOUNG MAN
Conflict with, and Victory over
The Devil

by F. J. T. H.
OR,

A True and Perfect Relation of the Experiences
T. P. begun in the 15th. and continued till the
17th. Year of his Age, who (upon his first Co-
victions, having an earnest desire to serve Christ
in the Work of the Ministry) was much tempo-
red to make a Contract with Satan, who often appea-
red visibly, and made Eminency in Learning the
grand Bait to catch his Soul; but (by an Omnip-
otent Hand) was Prevented from that Agree-ment
Published for the Benefit of such, who have bin, or shall
be tempted in the like manner; And Composed by way of
Dialogue between four Interlocutors, viz.

Evangelus, a Minister of the Gospel. } Demas, an Apostate.
Paulus, a young Convert } Apollion, the Devil.

By T. P. Powell

MIC. 7. 8. Rejoice not against me, O mine enemy, when I
fall, I shall arise; when I sit in darkness, the Lord shall
light unto me.

LONDON, Printed for John Hancock Sen. & Jun. at
three Bibles in Poles Head-Alley in Cornhill. 1754.

43

4

6

631



To that little Flock in and about the
County of *Hartford*, the Author
sends Greeting.

SIRS,

WHEN I take a View of
the Wonderfulness of Gods
Providence in bringing
me first among you, together with
those Bonds of Love, by which I
am held so fast, that it is my quoti-
dian and daily study, how I may be
further capacitated to serve you,
and the Church of my Lord Jesus;
Verily, I must confess, you are the
People that have all my thoughts:
And besides this, you are those who
have the greatest interest in my
Prayers; Others have some of my
heart, but next to God you have all
my heart, I have heard much of the
love of a Minister to his People, as
that I could scarce give credit unto

The Epistle Dedicatory.

1 it; but I do now believe it, because Experience has taught me so, though that by which I am obliged unto you is not the same as with a Minister and his People, it being only a sincere Love begotten by my frequent, painful and laborious Preaching unto you, without any further charge, and yet notwithstanding how do I love you, and pray for your happiness in this World, and the World to come; I can't endure to think of your damnation, no, not any of you. I am sick at the heart (many times) through fear, lest I should rise up in judgement against some of you, because there are those amongst you, that seem to take little notice of God, Christ, and their immortal souls, though through grace all of you are not molested with the Contagion of this Distemper, which is so Epidemical, not only in foreign Places, but likewise in our English Island, as that it doth many times occasion Floods of Tears to run down from the eyes of Gods precious Servants, who, as so many
Lots,

The Epistle Dedicatory.

Lots, do bewail the iniquities of this Land. Sirs, I have thought good to reach you with my Pen, when my Tongue cannot; and hence it is, that I dedicate this unto you in part, though it is possible I could have found out many others, whose Names I might affix in the Frontispiece of this Book, only my Love is most endeared to you; and wherefore do you think it is, that I should concern my self so much with you; would you know, take then these few Reasons.

First, because God made me not altogether for my self, but for you and others; we were not made for our selves, and therefore we act most like beasts, when we only minde our selves, and not others, who are our Kinsfolk, according to Creation; but when that goodness that is in us is so diffusive, as that it leads us forth to succour those who stand in need of our help, then we act as our selves, and like rational creatures, it is God that created me, and why did he create me, but that I should serve him, and in what

The Epistle Dedicatory.

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The Epistle Dedicatory.

better way can I do it, then in the first place to seek my own salvation; and after that, the salvation of you and others. But,

Secondly, the End of my Creation is not all by which I am induced to concern my self thus with you, but likewise the End of my Redemption requires me so to do; I, you, and all of us were no sooner created, but we fell from God; and through Adherence to the Devil, lost that glorious Image which he had invested us with, and thereby forfeited the favour of God, and so became the Children of Wrath; but now Jesus Christ, that immaculate and spotless Lamb of God, who knew no sin, became sin for us, by assuming the humane nature, and taking upon him the guilt of all our transgressions, Isa. 53.6. How then can I, you, or any of us, be slothful in Gods service, when he hath done so much for all of us as he hath done;

* Dilexisti
me Do-
mine ma-
gis quam
teipsum.

May we not say as Bernard did concerning Christ, * Thou hast loved me, Oh Lord, more then thy self! And now

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now the End wherefore Christ did all this was, that we might be restored to Gods Image again, and to serve him in all manner of holiness; And in no better way can I do this, then in looking after my own soul and the souls of others.

Thirdly, the End of my Redemption doth not only require me thus to concern my self with you, but likewise the End of my Sanctification.

I am sanctified (as I hope) and am washed with the water of Regeneration. Now it is the duty of those who are sanctified, to lead other in the way to Sanctification and obedience of the Spirit; This our Saviour lays down as a Rule to Peter, That when he was converted, he should strengthen his Brethren. But Luke 22:32

Fourthly, the very End of my Ministry requires me to have a diligent care of your souls; 'Tis a duty of us who are Preachers of the Gospel, to pity and look after poor souls that are in their blood; and God, yea, Angels and my own Conscience do bear

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me witness how I pity your souls, and that I could go hundreds of Miles barefoot to do any of you good, though never so mean in life and descent; I was devoted from the Womb to the Ministry; and now when I come forth unto it, shall I not in any wise answer the end thereof, the Lord forbid.

Fifthly and lastly, not onely the End of my Creation, Redemption, Sanctification and Ministry; but likewise the end of my Preservation doth thus oblige me to you: Hath God done for me what he hath done, and shall I not to the utmost do what I can for him; Hath he wrought such deliverances for me, and shall I be slack and negligent in his service, far be it from me, and all those who have experienced the like that I have; And hath he moreover kept me hitherto, and must I not seek his glory; to such perverse walking the Lord put an end: Many other Obligations there are, by which

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I am bound to look after you; (viz.) I am a dying Creature, and therefore whilst I have life I must act for God, because when I am in the Grave I cannot write unto you, My Preaching-Work then will be over; And hence it is, that I do think it meet, whilst I am in this earthly Tabernacle, to put you in mind of these things, and to stir you up to the doing thereof; And as the consideration of my Mortality should move me to do what I can for God; and you see likewise the consideration of yours should make you more willing to hear and receive, what I and others do both Preach and write unto you.

Post mortem nulla
Panis-
tia.

And now, Sirs, what remains, but that you would follow those Pre-Christi-
eternal things, which the good Spirit verer-
of God may by these Lines put you in
in minde of; Consider, you must
one day render an Account for all
the good Sermons that you have
heard; the Word will either prove a

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savour of life, or of death; you will either be the better for Sermons, or the worse, and therefore to you now I speak, that have often heard the vocation of the Gospel, but are not as yet reformed; Consider, after

Scio Domine Iesu
quod diffidit ar-
diter omnium ven-
iurus clandestina
hominum facta &
verba cogitata in
lucem proferes.
Gerhard de extre-
mo iudicio.

Death comes Judgment, and then what will you do, will you not wish that you had taken the good Counsel of God given by his Ministers, will you not then remember these Sermons which once you forgot as soon as ever you went out of the Church, and will not the remembrance thereof be as a Worm gnawing of your Consciences in Hell,

Oh with what shame and confusion will ye then be cloathed, when all those secret sins, which you thought were impossible to be brought to light, shall be made manifest before the Lord Jesus, who is (A^lta^zu) light it self. Moreover, consider that without you have an Advocate, there is no standing

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at this Tribunal, and who is this Advocate, but Jesus Christ will plead to the utmost for you, if you can but make sure of him, for without him nothing can be done, in order to your being sheltered from that wrath of God, which then shall be revealed on all those who have slighted this Advocate, and have accounted Sermons of no worth, further believe and consider, that if you have not the Lord Jesus to stand as your friend, you must be thrust down into Hell, and there howl with the damned for ever: And what think you now of these things, do you steadfastly believe them; if you do not, search the Scriptures, and there you will finde what I have said to be true; if you do believe them, why then do some of you live, as if there were neither God, Heaven, Hell or Judgement; if these things are sincerely believed by you, stir up then, and lay hold upon God, and claim of him deliverance from wrath to come, for it is hastning apace, and wo unto you if you lay up nothing against

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against this burning wrath of God for the time to come, is as sure as the time that is present, why therefore are you all for the present time, assure your selves, that the walking in repulse against these Considerations, and the sweet motions of the Spirit will make you smart one day.
But

Finally, if you will all observe these things to do them, what a blessed Meeting shall we have, how wide will the Gates of Heaven stand open for us? what a Welcome will God the Father give us, the very thoughts of it doth glad my very heart and soul; Suffer therefore the good Word of God to take Impression upon you; Endeavour to live a life of Grace here, that so you may live a Life of Glory hereafter; Persevere in all good, hold out to the end, for the Crown will make amends for all: Be constant in the use of means; Follow Peace with all men, be useful in your several

The Epistle Dedicatory.

3

eral Vocations, that in all things
you may be fit for the being received
into the Heaven of Heavens;
which is and ever shall be the desire
and Prayer of him,

Who is,

SIRS,

Your Souls Friend,

THO. POWELL.

PAULUS :

The Epistle Dedicatory.

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TIGHTLY

BOUND

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The Epistle Dedicatory.

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Your Souls Friend,

THO. POWELL.

PAULUS





*P A U L U S in his Unconverted
state Aetatis sue 12.*

Evangelus.

WEL L met, Friend; Whi-
ther are you going?
Paulus.

I am going to see a Play, for they
say it is very well worth ones obser-
vation.

Evangelus.

How! to see a Play? I would not
have you for a World, could I but hin-
der you, I would, for there is nothing
but wickedness and Profaneness for
your Contemplation; and if this is
worth your observation, judge you.

Paulus.

You talk more like a Phanatick
then a Civil and honest man, for I
verily believe, there may be as much

between things spiritual and temporal, 1 Cor. 2. 14.

The first
Salutation.
Whatso-
ever is sin-
full, is de-
lightfull to
the car-
nal eye.

It is the
work of a
Minister
to antici-
pate every
sinful en-
terprize,

A car-
nal man
knows no
difference

good

(2)

good gather'd from the observation
of such a sight, as somtimes hearing
of a good Sermon.

Evangelus.

A Reproff. Oh, what *Prodigious and black ig-*
norance is this, to think that more be-
nefit may be received from open Pro-
faneness, then from hearing the Word
of God; Have you not yet known the
difference between evil and good.

Paulus.

How will
sinners
plead for
the satis-
faction of
their sen-
sual desires
from evil
examples.
An An-
swer to the
aforesaid
Plea.

There are some (I believe) as good
and as wise as your self, that goes to
such places; and certainly, if it be
lawful for them, it is lawful for me.

Evangelus.

That is true friend, if lawful for
them, then it is for you; but it is
not lawful for them, and therefore let
such be never so wise, yet if they go to
such Places as you plead for, they do
in that fall short of being wise men;
And moreover, herein is shewed much
of your folly in grounding lawfulness
for the same, on no other Foundati-
on, but because such and such do so,
whereas we that are Christians
should

(3)

should endeavour to make our lives
congruous with the Sacred Writ-
ings, that which the Prophets and
Apostles have built upon should be
our Foundation.

Paulus.

Pray, Sir, keep your breath to Eph. 2. 20.
cool your own Pottage, for every This is a
Tub must stand upon its own bot- Proverbial
tom, therefore catechise not me, speech a-
for I will not be catechised by mong the
you, and as long as I have a mind to Natu-
go, I will go. rals.

Evangelus.

Friend, be not so touchy, for I
mean you no hurt, nothing I am
against you: it is true, and that every
Tub must stand upon its own bot-
tom I know, yet considering that two. 1. The
every one was not made for him- Glory of
self, but for the Glory of God, God.
the good and benefit of each other, 2. The
there- good of
each other.

(4)

therefore it does behove us to be giving
one another good Counsel; If you
know any thing more then me, I
learn of you: and if I know any thing
more then you, you shall learn of me
you please.

Paulus.

Nay, this is very fair, I must needs
confess.

Evangelus.

Divine
cont.ive-
ment.

Well then, my friend, if it may
please you, to deny your self of going
that Place, first intended by you, I will
then tell you what we will do in stead
thereof.

Paulus.

I don't much care if I do so
once.

Evangelus.

What think you then of going
yonder Grove; where we may sit down
in the shade, and discourse concerning
Soul-Affairs.

Paulus.

With all my heart, good Sir.

Evangelus.

Providen-
tia guber.
nat omnia.

Well Friend, seeing then that God

giving his Providence has bin pleased to
If bring us into one anothers Company;
Will you give me leave to ask you a
thing Questions?

Paulus.

Yea, Sir, and I shall thank you
oo.

Evangelus.

What do you think then concerning *Practical*
Heaven? *Question.*

Paulus.

It is a good place, no doubt.

Evangelus.

Yea, and how happy shall we be if
we can but get thither.

Paulus.

Why, do you question getting
thither?

Evangelus.

Yea, that I do; Don't
you?

Paulus.

No, I did never questi-
on getting to Heaven,
since I have been born, I
thank God for it.

Heaven, though it
is a Saints, yet it
may be call'd in
question by a Saint.

Wicked men think,
they bring assurance
of Heaven with them
into the world.

Evan-

(6)

Evangelus.

Questi-
oning of
our selves
is a de-
monstra-
tion of our
sincerity.

I am apt to think, you might have had more cause to bless God, for questioning your title to Heaven, than for not questioning it; and I am of opinion, that you and others who scarce get to Heaven, except you come first to doubt of your right thereto.

Paulus.

Strict God-
liness in
the eyes of
the World
is censu-
ring.

You are the strangest man that I ever met with in all my life; and indeed this is the fault which I find to be in you Phanaticks, viz. your censuring.

Evangelus.

Friend, you mistake us, and I suppose you do not very well understand me, for did you not say just now, that you questioned not getting to Heaven.

Paulus.

Yea, I did, what of all that?

Evangelus.

A-Soul-
searching
question.

I only then ask you, the Grounds on which you build your hopes for Heaven so stedfastly, without the least questioning assurance thereof.

Paulus.

Paulus.

The Mercy of God, no better
grounds can there be.

Evangelus.

The Mercy of God, that's true,
Friend; but Gods Mercy has bin
fallen with
Adam,
scited long ago through our diso-
bience in Adam, have you now
ained it: if you have, pray tell me
w, and by what means?

Paulus.

Nay, if so, the Lord look down
on me, for I never heard of this
fore.

Evangelus.

It is very true, my Friend; and
ce it is, that we have brought
with us into the World, by
ich we are made the Heires of
sh.

Paulus.

Be you sure, this is true.

Evan-

Natura-
lists think
God has
no other
Attribute,
then his
Mercy to
glorifie.

We are
fallen with
Adam.

Matters of
sublime
spirituali-
ty, are
new things
to the car-
nal eye.

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Evangelus.

Do you believe all those Truths contained in the Holy Bible?

Paulus.

Do I believe them, yea, certainly or else I should be a Papist or an Infidel.

Evangelus.

Then see this prov'd from these Places of Scripture, Psal. 51. 5, I was shapen in iniquity, and in sin did my Mother conceive me; And Eph. 2. 3, We are by nature the children of wrath, even as others. So Rom. 5. 12, By one man sin entered into the world, and death by him, and so death passed over all men, for that all have sinned.

Cum multis aliis.

By one man sin entered into the world, and death by him, and so death passed over all men, for that all have sinned.

Paulus.

Nay, here is Scripture enough to deny.

Evangelus.

Well then, seeing that it is as I say, had I no Grounds (do you think) for speaking what I do, and therefore I pray

A true Minister, is loth that any should perish, and go out of the World mistaken.

willi^g to give me some further sa-
tisfaction touching the belief of your
salvation.

Paulus.

Faith can

Nay, you have so puzzled me, that I puzzle
how I know not what to do, except it be carnal rea-
son at any
time.
to tell you, that I pray Morning
and Evening.

Evangelus.

Well, what of all that? I hope you
did not expect to get to Heaven by your
prayer, do you?

Paulus.

Yes, I do, or else I know not how to
get to Heaven.

Upon this
Rock many
are split.

Evangelus.

Oh Friend, had you been acquaint- Whether
with godly Ministers, or any of ignorance
the People, and desired their Instru- is the Mo-
ctions, certainly you would have bin ther of De-
now acquainted with the way that votion, I
leads to Heaven and eternal Happi- you to
ness, for thou art grossly ignorant judge; but
and I am thinking to be saved by Prayers. ignorance,
I am sure,

that breeds high thoughts of our selves, and low
thoughts of our Lord Jesus.

Paulus



Paulus.

I don't say Prayers only, but
take in Reading of good Books,
hearing of good Sermons.

Evangelus.

Nay, it is all one for that, beca
Eph 2.5,8. By grace ye are sa-
ved. *if you take in all good Works wha*
ever, they will prove insignificant
merit salvation.

Paulus.

Say you so, why I never heard of
from our Minister, and he is a ye
good Church-man.

Evangelus.

Nay, as to that I know not, but
I'll assure you, that what I have heard
from you, as yet does rather savour
Popery, then of true Christianity.

Paulus.

How! a Papist, Sir; God forbid
There is a kind of zeal to be found in
Natura-
lists.
for I am sure I am so far from being
a Papist, that if I do but meet with
one, I go the other side of the way
because I will not see him. I do
hate him.

Evangelus.

Perhaps you walk more by carnal
So Carnal affects.

then by judgement; for I'll assure you
it is as I say.

Paulus.

Pray Sir, tell me then, what must
save me, if good works cannot;
Thanks be to God I met with you;
or else I should have died in this mi-
stake, notwithstanding our Mi-
nister.

Evangelus.

Why thus you see, Friend, Gods deal-
ings with us are various; but to gra-
tifie your desire, let me ask you this
Question; Did you ever hear of
Jesus Christ? Here has not bin so
much as one word concerning him.

Paulus.

Nay, hold you; I have heard of
Jesus; what of him?

Evangelus.

What of him, why it is he that must
save you.

Paulus.

Its no marvel then, why I have
heard such a talk concerning Jesus
Christ, but I ever thought it was
my good works that must save
me.

What a
sad confi-
deration
is this, that
when God
has sent his
Son into
the World;
he is not
known by
the best
part of it.

Evangelus.

Behold the vast difference between a believer, and an unbeliever; One depends upon Christ for salvation; and the other depends upon duties for salvation.

Evangelus.

Nay, Friend, I will shew you an insufficiency in that; and likewise, that salvation is only to be had in Christ, and by him you must be saved, if ever saved; Receive these Scriptures for the truth of both, Rom. 3. 20. Therefore by the deeds of the Law no flesh shall be justified in his sight; for by the Law is the knowledge of sin; So the 28th. verse, Therefore we conclude, that a man is justified by faith without the deeds of the Law, Gal. 2. 16.

A true

Believer is willing to be nothing, so that Christ may be something, whereas an unbeliever acts to the contrary.

Paulus.

Why then, by your Reckoning, I have all my work to begin before I can get to Heaven.

Evangelus.

If you understand no more then this, I must needs say, you are far from being a new creature; and if far from being a new creature, then far you are from the Kingdom of Heaven.

Pa

Paulus.

How do you prove that?

Evangelus.

I prove it from these following Scriptures, Mark 16. 16. He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. So Luke 13. 3, 5. I tell ye, nay, except ye repent, ye shall all likewise perish, John 3. 3, 5. Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God; And what think you of these Scriptures?

Paulus.

Why, I think they are very good; but if I have all this to do, as you say, and am still to begin the Christians *A, B, C*; then I had as good desist a little while, seeing that as yet I am but young, and so for a time take my pleasure: and when I come to be old, I'll then take this way to serve God which you have prescribed; for I am afraid lest I should not hold out in serving God another way, in regard that I have taken so much pain, in the other, for indeed I am spent.

B 2

Evan-

Evangelus.

Oh Friend, give not way to the Devil; these are only his suggestions, believe him not; for can you serve God in a more acceptable time then in the days of your Youth; Consider, I pray you, these following things.

First, Consider your Youth; God requires Eccl. 12. 1. Remember your Creator in the days of your youth.

Secondly, it is a Question whether you may live to an old Age, which if not, what will become of you.

Thirdly, grant that you live to an old Age, it is a Question whether the day of grace may last so long.

Fourthly, if the day of grace should last so long, it is a question, whether you will not, through the pains and imbecilities of old Age, be rendred incapable to serve God.

Fifthly, Consider you may serve God when it is too late, but you can never serve him too soon.

Paulus.

Verily, this is true, I cannot deny it; but do you not think, that God is more glorified by an old Convert, then by a young.

Evan-

(15)

Evangelus.

When you have such suggestions as these, endeavor to make them abortive at their birth; for any will tell you, that there is nothing more acceptable unto God, then when a young man offers up the Flower of his Age unto him; yea, and what does conduce more unto Gods glory then the same.

Paulus.

Well, I am now convinc'd of my folly, especially of confiding in good works for salvation.

Evangelus.

Well, bless God for it; and now seeing, through infinite mercy, an insufficiency in good works to save you, what think you of God?

Paulus.

Why, I think that he is a Spirit.

Evangelus.

He is so, my friend, and they that worship him, must worship him in spirit and in truth.

Joh. 4.24
simonides
the more
he strived
to know
what God

was, the harder still it seemed unto him. God cannot be defined.

B 1

Paulus

(16)

Paulus.

This I knew a great while ago.

Evangelus.

Very good, are there more Gods then one?

Paulus.

Yea surely, there must be three Gods; God the Father, God the Son, and God the Holy Ghost.

Evangelus.

Know, Friend, that thou art wofully ignorant; for though there be three Persons in the Godhead; yet these three are but one in substance all this while; there is but one individual Deity; as the Fire does contain in it three Properties, 1. Its self. 2. Heat. 3. Light. So though there be but three ways of subsisting in the Godhead, yet all this while it is but individual.

Paulus.

Pray Sir, is there any Scripture for this?

Evangelus.

Yea, Scripture enough; see Deut. 6.4. Hear, O Israel, the Lord our God is one Lord, Isa. 44 6. I am the first,

first, and I am the last, and beside me
there is no God, Isa. 45. 21. Look unto
me, and be ye saved all the ends of
the Earth, for I am God, and there
is none else. So 2 Cor. 8. 4, 5, 6. and
Eph. 4. 5. 1 Tim. 2. 5.

Paulus.

I confess these Scri-
ptures do hit me; for
how many times have I
read the Bible over and
yet do not remember
these places.

Some do think, if they
do but read Gods Word,
it is sufficient, though
they take no notice
what it is contained
therein.

Evangelus.

You minded then well what you
read, for certainly, if you had read
diligently, and with a desire to know,
you would have given a more perti-
nent Answer to such a Fundamental
and Practical Point of Divinity as
this. But this is not all, our Souls are
spirits, Angels are spirits, and the De-
vils are spirits; what difference is there
then between God and these?

B 4

Paulus.

(18)

Paulus.

Why, I suppose he is bigger than all of them.

Evangelus.

Bigger than all of them; this is no solid Answer. God, he is an uncreated Spirit, all others are created; God, he is an infinite Spirit, all others are finite.

Paulus.

Nay, this is very good.

Evangelus.

Well, I am glad you like it, but what difference is there between the Devils and the Angels.

Paulus.

Why, I suppose they are both Spirits, and both Angels, only the Angels in Heaven are the good Angels, and the Devils are the evil ones.

Evangelus.

Thou sayest right; the Devils that are now in Hell were once righteous Angels, but through pride and malice they are now become, of all creatures, the most miserable; but where do the Devils inhabit?

Paulus

P. AUGUSTINUS.

CHRISTUS.

I suppose the Devils do dwell in Hell; it being a Place prepared for them and the wicked.

Leo dicitur, propter
fortitudi-
nem, Ag-
nus propter

inno entiam: Leo, quod invictus: Agnus quia mansuetus. Ipse Agnus occasu vicit Leonem, qui circumcivit quarens quem devoreret, Diabolus Leo dicitur fortis, non virtuosus. Aug.

Evangelus.

Habitatio

The habitation of the Devils is, Diabolopartly in Hell, and partly in the Air; run est. The Devils do dwell in the Air unto partim Aeris the Day of Judgement, and usurping partim in-fernum pa- the same, on purpose that they might rule in the hearts of men; But what rule in the hearts of men; But what difference is there between the spirits Dei. c. 23. and our souls, for our souls, you know, illis usur- are spirits? passit decem ad enter- centiam

si an dominationem in homines, vult Ambros. in ep. ad Eph. Ipsos antequam ad deum iura converterissent, autis ad- ministrationem habuisse. tradit Theodor. epitom. divin. Decret. Denique Lombard l. 2. sent. dist. 6. cap. solet. Author est, Luciferum, Principem Diabolorum, reli- gum manere in inferno, nec ad nos tentandos acce- dere: alios vero Diabolos alternis vicibus hac & in- ferno ad animos hominum cruciandos vel deducendos ad infernum venire, qui aliis succedentibus ipsi re- stantur in infernum.

Paulus.

Nay, I believe, now you ask me that which you cannot answer your self.

Evangelus.

Angeli sic
sunt, ut in
ternis con-
templati-
onis gau-
diis non
priuentur.
Greg.
Tres vi-
les Spiri-
tus est.

Think not so, friend; for the An-
gels were the first Creatures that God
made, whereas our souls are not: the
Angels are not covered with flesh, but
our souls are; the Angels are perfect
spirits, but our souls through union with
their bodies are imperfect and impure;
but enough of this, what think you now
of Jesus Christ?

Et Omnipotens: unum, qui carne non tegitur; alium,
qui carne tegitur, sed non cum carne moritur; alium,
qui carne tegitur, & cum carne moritur; Primus An-
gelorum, secundus Hominum, tertius Brutorum est.
Arist.

Paulus.

Who is Jesus Christ; why he is
the Son of God?

Evangelus.

It is true, my friend, he is so; for
God the Father testifies it, Mat. 3. 17.
The Church acknowledgeth it, Matth.
16. 16. And the Devils confess it,
Luke

Luke 4.41. But who do you think of these were first, God the Father, or God the Son?

Paulus.

There is a question indeed, surely the Father must be before the Son.

Evangelus.

Yea, friend, that is true; it is so in natural generation, but here it is not; for Christ Jesus is co-eternal with his Father, and equal with him in Power and Glory.

Prov.8.

John 1.1

30.

Ego &

Pater su-

us.

Christ is equal with the Father according to his Divine Nature, but inferior according to his Human.

Paulus.

This will not stand by reason.

Evangelus.

Divine Mysteries are not to be apprehended by carnal reason, for he who would see by an eye of Faith, must shut out the eye of Reason; and what think you now of the Holy Ghost?

Paulus.

Why, I suppose he is God too, is he not?

Evan-

Evangelus.

Yes, he is so; see 1 John 5. 7. For there are three that bear Record in Heaven, the Father, Word and Holy Ghost, and these three are one.

Paulus.

Nay, this is very evident, you bring Scripture (I say) to prove what you say.

Evangelus.

Well, if so be you do believe what I have said concerning the blessed Trinity, say with me, God the Father, God the Son, and God the Holy Ghost, and these three are one.

Paulus.

God the Father, God the Son, and God the Holy Ghost, and these three are one.

Evangelus.

Right, what think you now of the Creation of the World; did God make the World of something, or of nothing?

Paulus.

Of something surely; for out of nothing, nothing can be made.

Evangelus.

The Philo-
sophers
say this
Maxime,
Ex nihilo
nihil fit,

Evangelus.

Friend, what do you think Creation signifies?

Paulus.

Truly, I know not very well.

Evangelus.

Wly, it signifies a making all things, of nothing.

Paulus.

Say you so:

Evangelus.

Yea, and have you not read that the World was made only by the especial Ovil! word of his Power, not that we should Metaph-
understand that any word did really After the
proceed from God, but only that he old Cha-
will'd it. ce was
brought
into form.

the Poets did feign, That the World was divided into four Ages: The first was the Golden Age, the second was the Silver Age; the third, the brazen Age; and the fourth, the iron Age: The four Ages whereof by Perdiccas is compared to the four Seasons of the Year; the first, resembling the Spring time, the second Summer, the third Autumn, the fourth Winter. *Mundus magnus homo, homo parvus, mundus esse dicitur.*

Paulus.

Did God; do you say, only speak
th: word, and was this World made;:

I cannot believe this, except you bring me Scripture.

Evangelus.

If Scriptures will convince you, I'll bring you Scriptures enough. See Psal. 33.9. For he spake, and it was done; he commanded, and it stood fast, Heb. 11.3. Through faith we understand that the Worlds were framed by the Word of God, so that things which are seen, were not made of things which do appear. So Rom. 4.17.

*Mundus
est specu-
lum Atiri-
butorum
Del.*

*When we
receive
any benefit
from God,
we should
keep in me-
mory the
Psalmist,
Benedi-
cite, bless
ye the
Lord.*

Paulus.

All this now is very clear unto me.

Evangelus.

I am glad of it, and therefore bless God; And now tell me, I pray you, what you what is your belief concerning the Incarnation of our Saviour?

Paulus.

I do believe that Jesus Christ did come into the World to save sinners.

Evan-

Evangelus.

And that he was made Man.

Paulus.

No, I cannot think so, in regard that it is impossible for God to become man.

Evangelus.

Herein thou art grossly ignorant, because thou dost believe Christ came into the World, and yet cannot think he was made man.

Paulus.

No, nor I shall not, except you give me good Scripture for it.

Evangelus.

Nay, you are to be commended for that, because you are not to take any thing from me, or any man, without Scripture, and therefore, if Scripture will do the business, Scripture you shall have enough: The Bereans were commended for examining of the Apostle Pauls doctrine.

Mysterium est absconditum a seculis, patefactum in tempore, Paradoxum & impossibile visum Judais & Gentibus aestimatum, & piis tanquam materia solidi Gaudij & consolationis.

See

See John 1. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, as of the only begotten of the Father) full of grace and truth. So 1 Tim. 3. 16. And without controversie, great is the Mystery of Godliness, God was manifest in the flesh, justified in the Spirit seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.

Paulus.

I see Scripture does hold forth this truth. but who would think that this should be so.

Evangelus.

It is so, and that for these Reasons, as I suppose. 1. Gods Justice by Man was offended, therefore by Man it was to be satisfied. 2. Christ was Man that he might die, for had he not been Man, he could not have died. 3. He was Man, that he might sympathize and condole with us in all our conditions and infirmities. 4. He was Man, that

*vide in Extern in lib.
Confessionis Christianae
file 2.3. artic. 19.*

*Deus homo fit, ut ho-
mo divinae gratiae & na-
turae particeps fiat. Ger-
hard. med. 14. p. 52.*

that he might be a compleat Mediator.
5. He was Man, that he might make
Man Partakers of the Divine Na-
ture.

Paulus.

Then by this reckoning you must
make Christ a sinner.

Evangelus.

So he is (i.e.) by Imputation.

Jesus
Christ is

the greatest Sinner in the World (saith Luther) by
imputation.

Paulus.

This is strange doctrine; me-
thinks, to make Christ a sinner; ~~and~~
if also he is man, then consequentially
he is not God.

Evangelus.

Your consequence is *Vide Beza in lib. Con-*
false, my Friend; for *fessionis Christiana fidei*
Christ is God-Man, *p. 13. c. 3. artic. 20.*
God that he might sa-
tisfie, Man that he might die, 1 Tim.
2.5.

Paulus.

Well, these things are very deep
and profound, therefore (I pray you)
ask me something else, and I will me-
ditate:

ditate upon them when I come home. Evangelus.

Very good, the next Question then shall be this, what think you then concerning the Resurrection?

Paulus.

Truly, Sir, this has been ever obscure to me, I could wish you would inform my judgement concerning it.

Evangelus.

This truth the Sadducees denied, Mat. 22. 23.

The great Mystery contained in this Truth, made the Philosophers to

dream of a Transformation, one body being transform'd into the shape of another, or a Transmigration on soul, taking its flight out of one body into another. They could not think that one numerical and individual body, after it is corrupted in the water, consumed by fire, converted into earth, vanished into air, nay, eaten up by fishes, and those fishes eaten by men, it was above them to think, that this same body should rise again. When Paul disputed this Point at Athens, the great Philosophers of the Epicureans laughed at him, What will this Babler say? They lookt upon this as babbling.

With all my heart, for I like this enquiring mighty well; Now that there shall be a Resurrection, it is evident from these Places of Scripture, Dan. 12. 2. And many of them that sleep in the dust of the Earth shall awake, some to everlasting life, and some to shame and everlasting contempt: John 5. 28, 29. Marvel not at this, for

the hour is coming, in the which all that are in the Graves shall hear his voice, and shall come forth, they that have done good, unto the Resurrection of life; and they that have done evil, unto the Resurrection of damnation. *So see 1 Cor. 15. and Rev.*

20. 12, 13.

Paulus.

Well, this truth I also believe; for I see, there are many Scriptures for the demonstration and proof of the same.

Evangelus.

What think you now concerning the last Judgment, do you believe it or not?

Paulus.

I do believe that Jesus Christ will come at the last day, and judge the world.

Evangelus.

And are you willing, friend, that I should try your knowledg in this necessary truth.

Paulus.

Willing, why do you think I should be unwilling: pray don't question that, for I am so willing, as that I shall look upon you as my best friend, if you take the pains to inform me in this.

Evan-

Evangelus.

Well then, seeing that I have such a free access unto you, I shall ask you these several Questions, in order to your better understanding of this great truth; what then is the last Judgment?

Paulus.

The last Judgement is a day (as I suppose) wherein Christ Jesus our Lord and Saviour, shall come down from Heaven with great Glory, to judge the whole World, and give unto every one according as his works shall be.

Extre-
mum ju-
diciū, et
quando
Dominus
Iesus
Christus
in adventu
suo, cum

virtute magna & Majestate, extremam omnibus ho-
minibus, juxta sua facta sententiam feret æquam &
irrefragabilem, tum piis, tum impiis, aut ad vitam
æternam, aut ad supplicium æternum. Et hoc fre-
quenter debemus meditari cum Hieronymo, qui ait;
Quoties illum diem considero, toto corpore con-
tremisco, siue enim comedo, siue bibo, siue aliquid
aliud facio. semper videtur illa tuba terribilis sonare
auribus meis? Surgite mortui, venite ad judicium.

Evangelus.

Very well (my friend) for your Answer
pleases me exceeding well, but how ma-
nifold is the coming of Christ?

Paulus.

Paulus.

How manifold is the coming of Christ; why, is there more comings of Christ then one?

Evangelus.

Yes, friend, the Scriptures do hold forth unto us a threefold coming of Christ; the first was in the flesh about sixteen hundred years ago, when he came in the forme of a servant, taking upon him our sins; the second is his coming now with the Power of the Gospel, in the hearts of sinners; and the third is, his future coming, when he shall in the end of the World come in glorious Glory, not to be exprest: And this is called his second Appearance to Judgement, Acts 10 42. Christ is appointed by God the Father Judge both of the quick and dead. So Acts 17.

Paulus.

These are wonderful things, pray tell me now, how Christ will judge the World?

Evangelus.

Visible in the clouds; for even as he ascended, so shall he descend; but wherefore do you think, my Friend,
Christ

Christ will judge the World?

Paulus.

That he may render eternal life, with fulness of joy unto the godly, and eternal punishment to the wicked.

Evangelus.

You answer right, but what do you think will be the Order of this Judgment?

Paulus.

Truly, Sir, I know not very well.

Evangelus.

Antecedent, Concomitant, and Subsequent. My friend, observe, there are certain Transactions that do precede this day, certain Transactions done in the day, and certain Transactions that does ensue this day.

First, some things there be that are antecedent to, or coming before this day, which will be these, 1. A Subversion of the Roman Empire, and the Man of Sin revealed. 2. The Rising of false Christs, and false Prophets. 3. Signs that shall be in the Sun and Moon. 4. The Gospel being preached throughout all Nations. 5. Obedience yielded unto the Gospel by Jews and Gentiles.

2 Thes. 2.

Mat. 24.

Luke 21.

and all that do pertain unto the Election of Gods grace.

Secondly, those Transactions done in this day are these. 1. The Son of Man shall be seen in the Air. 2. The dead shall rise, both righteous and unrighteous. 3. Christ shall separate the bad from the good, and denounce the last sentence. Mt. 25.

Thirdly, that which follows this day, is the proportioning of a reward unto every Mans work; and now tell me what thou thinkest of these things?

Paulus.

Truly, they are things that I never knew till now.

Evangelus.

Bless God then for what you know, and answer me this question, Is the Judgement-Day known unto any or no?

Paulus.

None but unto God, as I suppose.

Evan-

Evangelus.

Thou sayst right, for neither Men nor Angels know this day, but God himself, Matth 4. And thus, friend, I have shewed you these Points of Divinity, to be believed of all that seek after an eternal life of Felicity, being these as follows, 1. God, or the Trinity. 2. The Creation of the World. 3. The hypostatical Union, or Christs assuming the humane Nature. 4. The Resurrection. 5. Judgement. I come now to ask you how and by what means you may come to know God?

Paulus.

By the Holy Bible.

Evangelus.

It is true friend, the Scriptures, contained in the Old and New Testament, is the only Rule by which we may come to know God and serve him, but tell me what thou doest understand by the Old and New Testament.

Paulus.

By the Old Testament I understand the Writings of Moses and the Prophets, and by the New Testament the Writings of the Evangelists and Apostles.

Evan

Evangelus.

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s you
Your Answer as you should do; But
are the Scriptures sufficient of them-
selves to work faith in us or no?

Paulus.

Truly, I am not able to determine
that.

Evangelus.

Why then I will tell you, the Scri-
ptures of themselves cannot work faith
in us, but by Gods Spirit cooperating
with them; and hence it is, that the
Word is called a dead letter, not but 2 Cor. 3.6
that the Word is quickning, but be-
cause the Word of it self without the
Spirit, cannot so much as work any
grace in us.

Paulus.

This I do believe.

Evangelus.

Then I hope you do believe the
Scriptures to be so Canonical, as that
it is Blasphemy to esteem of any other
Writings, to be of equal Authority
with the same, and so consequentially
those are to be blamed who annex the
Apocrypha to the Bible, and do fre-
quently take out certain verses con-
tained

Evangelus.

Thou sayst right, for neither Men
nor Angels know this day, but God him-
self, Matth. 4. And thus, friend, I
have shewed you these Points of Divi-
nity, to be believed of all that seek after
an eternal life of Felicity, being these
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It is true friend
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may come to know
but tell me what
by the Old and

Paulus.

By the Old Testament I understand
the Writings of Moses and the Pro-
phets, and by the New Testament the
Writings of the Evangelists and A-
postles.

Evangelus.

TIGHT

BOUND

(35)

Evangelus.

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Your Answer as you should do; But
the Scriptures sufficient of them-
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Paulus.

Truly, I am not able to determine
that.

Evangelus.

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as the same, and so consequentially
those are to be blamed who annex the
apocrypha to the Bible, and do fre-
quently take out certain verses con-
tained

teined therein, as their texts, whenas the Scriptures, and only the Scriptures, are for a standing Rule in Gods Church.

Paulus,

But is not the *Apocrypha* the Word of God?

Evangelus.

No, for they were not written in the Hebrew Tongue, nor acknowledged as Canonical by the Jews of old, to whom the keeping of the Oracles of God was committed.

Paulus.

I am now convinc'd of that, which I thought I should never have been perswaded to the contrary.

Evangelus.

Again, if you do grant the Scriptures to be infallible, you must then grant that the Scriptures are not to be ruled by the Church, but the Church by the Scriptures.

Paulus.

If so be the Scriptures do not depend upon the Church, for the Truth and Authority thereof, how then can we be assured that it is the Word of God.

Evan.

Friend, herein you are grossly mistaken, for we may be assured of the Scriptures being the Word of God; which may be

prov'd from several Te-

stimonies and Arguments

divine and humane;

from Testimonies Divine,

being two, internal and external;

One is the Testimony of the Spirit,

who sometimes by special Revelation

and Power do declare the truth there-

of, upon the Hearts and Consciences

of Men and Women; and this is the

Divine internal Testimony: The di-

vine external Testimony is the Scri-

ptures, testifying of themselves; and

hence it is many times, that they do run

in this Order, (Thus saith the Lord)

Thus saith God.

1a. 59. 31. 1 John

2. 20. 1 Cor. 2. 40.

11. 12. 13. 2 Cor. 3

21. 22.

2. Tim

3. 16;

2 Pet. 1. 20.

21.

Now the Arguments to prove the same, are deduced and taken from.

1. The efficient causes of the Scriptures, viz. Men, the Calling, Mission and Inspiration of whom was divine.

Secondly, the Scope and End of the Scriptures being the glory of God, and the eternal salvation of our souls.

Thirdly, the subject-matter of the Scriptures, which is so full of Majesty and Divinity, as that it is far beyond humane capacity to comprehend. This is sufficient to shew the Authority of the Scriptures, without depending upon the Church. Thus is the truth of the Scriptures, and the Authority of them evidenced without the help of the Church.

Paulus

Is not the Testimony of the Church then of some use?

Evangelus.

Yes, that I deny not, but the thing which I aim at is to shew, that the Authority and Truth of the Scriptures can be made apparent, from Gods Spirit, and from themselves, without the help of the Church, which assertion does contradict the Papist, who does audaciously affirm, that the Authority of the Scriptures do absolutely depend upon the Church, the absurd consequences of which opinion are these. 1. Of all

all, to hold that the Scriptures has no more Authority, but what the Universal consent of the Church gives unto it, is to make the Scriptures no otherwise, but a Nose of Wax, yea, it is to make the eternal and inviolable truth of God, rest upon the pleasure of men; verily the matter and scope of the Scriptures is to be denied and to be of no use at all, if this opinion is right, these and such like are the Absurdities that must of necessity be held by retaining opinions of this kind.

Paulus.

But did not Austin say, that he would not believe the Gospel, save that the Authority of the Church moved him thereto.

Evangelus.

The Papist do give a false interpretation upon his words, if we do but consider the whole tenor of his writing. For as Calvin well Observes, Austin had then to do with the Manichees, who arguing with them, spoke thus, I my self would not believe the Gospel, save that the Authority of the Church moved me thereto. Meaning, that he himself when he was a stranger from the faith,

could not otherwise be brought to embrace the Gospel for the assured truth of God, but by this that he was overcome with the Authority of the Church. And what marvel is it, if a man not yet knowing Christ, have regard to men, therefore Austin does not there teach, that the faith of the godly is grounded upon the Authority of the Church.

Paulus.

I am very well pleased and satisfied in what has been said, have you any more Questions to ask me?

Evangelus.

Yes, friend, I have many Questions to ask you still. How do you prove, that Salvation is only to be had through Christ?

Paulus.

How do I prove it? I prove it from Acts 4. 12. where it is thus written, Neither is there salvation in any other, for there is none other Name under Heaven given among men wherby we must be saved.

Evangelus.

Thou hast given the right Scripture;

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ver-
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it,
ave
does
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ture; but now, if salvation is only
to be had in and through Christ, does
it not, do you think, concern you to
have an interest in this Christ?

Paulus.

Yea, certainly that it does.

Evangelus.

Are you then interested in him?

Paulus.

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any

Truly, I question it, but how may
I come to have an interest in him?

Evangelus.

That must be by faith.

Paulus.

What is faith?

Evangelus.

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Faith is a receiving of Jesus Christ
into the Heart, as he is Priest,
Prophet and King, with a fiducial de-
pendance upon him, being fully satis-
fied, that there is salvation, in,
through, and by none but him. Faith
is the substance of things hoped for,
and the evidence of things not seen,
Heb. 11. 1.

Paulus.

How is this Faith attained?

Evangelus.

Rom. 10. 17. *It is attained by a conscientious use of the Word, and increased by Prayer and Sacrament.*

1 Pet. 2. 2.

Paulus.

What is Prayer?

Evangelus.

On Prayers are our
Sacrifices, and Christ
alone is the Altar, where
on we must offer them
to God the Father.

Prayer is the pouring
out of our souls unto God
in the Name of Christ,
by the help of the Spirit,
and with faith on the
Promises, for those things
which are agreeable unto his Will.

Paulus.

Prayer is the wing,
wherewith the soul fly-
eth to heaven, and
Meditation the eye,
wherewith we see God.

Amb.

Whether it is lawfull
to pray unto Angels?

This I remember, for
it has been told me a
great while ago.

Evangelus.

You understand here-
in, I shall examine by
asking you several ques-
tions concerning this duty;
as first, ought we to pray unto God, and
only unto him?

Pan-

Paulus.

Only unto him, excepting Saints and Angels.

Evangelus.

How do you mean Saints and Angels? I hope you don't hold praying to them.

Paulus.

Nay, I cannot think any otherwise, but that it is lawful to pray to them, for they are those who do make a way unto God the Father for us.

Evangelus.

I deny it, and therefore shall affirm, John 14.6 that Christ only is the way to the Father; but that I might further clear this truth, observe, 1. Prayer is a part of Divine Worship, (which all grant) and God only is the object of Divine Worship, therefore to pray unto any besides God, is a perfect violation of that Command, Deut. 6.13. Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve. 2. Consider, we have but one Intercessor and Mediator in Heaven, and therefore it is a high affront unto Christ, to make any use of others in that

that kind. 3. Consider that excellent place of Scripture, Rev. 19 10. And I fell at his feet to worship him; and he said unto me, see thou do it not, I am thy fellow-servant. And in the last place, consider here is but little encouragement for any of us to pray unto Saints, because the best Saints in Heaven is ignorant of our conditions here below, Isa. 63. 16. John 14. 21.

Paulus.

Why, truly all this is clear, none can deny.

Evangelus.

Well, friend, what think you of this question? can one pray, and not speak?

Paulus.

No, surely, that can't be.

Evangelus.

Yes, one may, for there is vocal Prayer, and mental Prayer: Vocal Prayer is the expressing our desires unto God by the words of our lips; and Mental Prayer is the offering up of our desires unto God without the help of words, as Hannah prayed when her voice was not heard. 1 Sam. 1. 13.

Paulus

Paulus.

How may I pray, so as to finde acceptance with God?

Evangelus.

First, direct your supplications unto God. Secondly, Pray in faith, Thirdly, with a sense of your wants. Fourthly, with a sense of your unworthiness, to have any of your wants supplied. Fifthly, with Sincerity and Perseverance. Sixthly, beg what you beg in the Name of Christ. Seventhly, conclude your Prayer with a Doxology, being this, For thine is the Kingdom, Power and Glory, for ever and ever. Amen.

Paulus.

I thank you, good Sir, for this reasonable advice.

Evangelus.

What think you now of the Sacrament?

Paulus.

It is an Ordinance instituted by Jesus Christ himself.

Evangelus.

Est Pro-
missionis
divina fig-
num a Deo
institutum
constat au-
tem Ele-
mento &
verbo, ut
exet me-
moria Pro-
missionis.

Evangelus.

A Sacrament is a seal of the Cove-
nant of grace, whereby as God doth ob-
lige himself to give unto us all the be-
nefits contained therein, so we in like
manner do by that oblige our selves to
be the Lords, and to be true and faithfull
unto him.

Paulus.

This I now do understand.

Evangelus.

Very good, now how many Sacra-
ments are there of use in this Gospel
Dispensation.

Paulus.

Surely, there are but two.

Evangelus.

There
are but
Sacra-
ments in
the Chri-
stian
Church.

Thou sayst right, and therefore the
Papists herein are to be blamed, who
say there are seven Sacraments, where-
as we do deny any such number, and do
affirm, that there are but two Sacra-
ments, viz. Baptism and the Lords
Supper: Baptism is a Sacrament,
wherein the washing with water, in the
Name of the Father, of the Son, and
of the Holy Ghost, doth signifie and
seal our ingrafting into Christ; the
Lords

Lords Supper is a Sacrament wherein these things given, viz. Bread and Wine are signified, exhibited and shewed forth unto us; the Body of our Lord Jesus which was broken, and his blood which was poured out abundantly for the remission of our sins. Circumcision and the Passover was in the Law, in room whereof comes Baptism and the Lords Supper; Baptism in the room of Circumcision, and the Lords Supper in the room of the Passover.

Paulus.

In this I am also very well satisfied.

Evangelus.

I am glad of that; but what think you of this? Is the bread really transubstantial, and turn'd into the Body of Christ?

Of Transubstantiation.

Paulus.

Yes, that is really my belief; for does not our Saviour say, This is my Body, 1 Cor. 11. 14.

Evangelus.

Friend, believe it not; because there is not Grounds whereupon Reason should be built, much less faith; Observe what

what I have to say contradictory to it; and you will finde, that such an opinion is against Scripture, Sense and Reason. Consider, these words (This is my body) is no proper but figurative expression; were all Scriptures to be understood literally, then there would be some reason for the understanding of this expression, to be as you would have it.

Paulus.

What do you tell me of Figures? surely, our Saviour would have spoken more plainly to his disciples than so, especially in the instituting of an Ordinance.

Evangelus.

Christ spoke intelligible enough; but tell me, is not that plain enough, when we take the words as they are frequently and commonly used in Scriptures.

Paulus.

Yes, That I can't deny.

Evangelus.

Well then, these words are common Three Ac-
 and frequent in Scripture, John 6. 14. ceptions
 is thus written, I am the Way; so of a Door
 John 10. I am the Door; Christ in Scri-
 properly is no Door, but only as a Door pture,
 is an entrance into a Place, so Christ threefold;
 in this respect is an entrance into Hea- 1. It is an
 ven; Now compare this with the En- Entrance
 ther Place of Scripture, (This is my into the
 Body) the true meaning is, This is a heart,
 figure, sign, and Pre-Presentation of Cant. 5. 4.
 my Body; (This is my Body,) that Psal. 24. 9.
 is, as Bread doth nourish, strengthen 2. Church,
 and refresh the Body, and satisfie the John 10. 1
 10. natural appetite, so the Body and Blood
 of Christ, received by Faith, doth
 strengthen, nourish, refresh and sati-
 ate the spiritual appetite. Observe,
 I pray you, how oppugnant this is
 to reason; for is it not absurd, that
 bread should be turn'd into another
 substance, and yet the accidents re-
 main the same; there is the colour,
 taste and smell of the bread; if the
 bread in the Sacrament is turn'd into
 the real Body of Christ, then the Nature
 & End of a Sacrament would be destroyed
 the

the nature of a Sacrament is to be a Sign, and the Ends of it is to be a remembrance of Christ, both which supposes Christs Body to be absent. Again observe, our Lord Jesus mentions Bread after the words of Consecration, saying, (the bread which we break,) 1 Cor. 10. 16. He that eateth this bread, 1 Cor. 11. 27, 28. If the bread is turn'd into the real Body of Christ, then wicked Communicants may receive Christ, and Christs Body must be in a thousand Places at once; and now what say you unto all this?

Paulus.

I see now, as you say, that this opinion is oppugnant unto Scripture, Reason, and our three senses, viz. Seeing, Smelling and Tasting; I wish with all my heart that I could stay a little longer with you, for the benefit which I have received from you is unconceivable, but I am sent for an Errand and therefore cannot; yet if you please to inform me where you dwell, and what is your name, I shall thereby be much obliged unto you.

Evangelus

That you shall my friend, I dwell in
such and such a place, my name is so
and so.

R E A D E R.

AS Concerning this young man,
being so willing to defer his Re-
pentance unto an old Age, was the
main Suggestion, which did keep him
off from Closing with Jesus Christ
(of whom is shadowes in this Dia-
logue, and signified by *Paulus*) to-
gether with his beleevving that God
was more glorified by an old Con-
vert, than by a young one; but when
you come to understand how God
dealt with this young man in bring-
ing him off from all those letts and
Impediments, by which he was kept
from Closing with Christ, you will
admire, it being in form following.

This young Man, as aforefaid, be-
ing much molested with Temptati-
ons of that kinde; One day above
the rest, a Small-coal man going a-
long

long the streets, did measure some all
thereof unto a Customer, who ha- deed
ving no sooner done it, but he im- and
mediately fell down dead, (although Ch
he was as well as I am now at this pre- B
sent writing) which being noised a- pray
broad, and many coming to see of h
him, he made one; who seeing him Th
to lie dead on the ground, was ama- the
zed, especially when he understood he,
the suddennels thereof. som

Thus, after a little Contemplation wa
upon him, he goes home; falling for
down upon his knees, saying to God, im
Lord have mercy upon me; and this the
was all he could say for an hour wa
together, (sometimes it was) Lord Sc
have mercy upon me a sinner, and ed
pardon my sins; thus continuing ou
for the space of many weeks, despair- re
ing of Gods mercy to his soul; and ba
being also convinced of his former G
ignorance; he is now glad to receive fr
good Counsel from any body, his C
minde and will being changed, makes in
him to believe, that there is salvation v
only in Christ, and looks now upon
all

some all his duties, (as a *Pauls* indeed) accounting them but dross and dung compar'd with our Lord Christ.

But one day more than the rest, praying to God, does earnestly beg of him for a pardon of all his sins; Thus Expostulating with God for the attainment thereof, *Lord, (saith he,) Thou hast given a Pardon unto some, and why not unto me? what way and course therefore may I take for the obtainment of the same; and immediately at his request, (after the performance of duty) the Lord was pleased to give in this Text of Scripture, Isa. 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon;* from hence he gathers hopes of Gods mercy unto his soul, but in temptations his hopes vanished away again; as to those other Scriptures which

which the Lord was pleased to hand
forth unto him, for his stay and com-
fort in his journey to the heaven
Jerusalem, is contained in the ensuing
Dialogue.

And observe, what now treateth of
him, is about his converted estate
being the second Part.

The End of the First Part.

hand
com
ven
guin
etho
state

The Second Part, being YOUTH
in his unconverted state
Ætatis suæ 16.

Evangelus.

A Salu-
tation as
before.

WELL met, Friend; how
is it with you now?

Paulus.

Now I wonder at my self, how
ignorant I have bin; and especially
my being so unconcern'd with my
future estate as I have.

Especi-
ally of his
future Be-
state.

Evangelus.

Yea, Friend, when God is pleased to
show a sinner a sight of his fearful con-
dition out of Christ, he is startled, and
amazed, at the consideration of
his former security therein.

The
work of
God upon
a convert-
ed soul is
one of the
greatest
wonders
and mira-
cles in the
world.

Paulus.

I have found it so, blessed be God
for you

Evangelus.

And blessed be God also, for that
providence which brought us then to-
gether.

gather, and which now has vouchsafed another like opportunity, wherein we may confer about the things of another world? how therefore (my friend) has God dealt with you since I last parted from you?

Paulus.

God (I hope) has blessed what then you said unto me, the verity of which has bin set home, by a special and extraordinary Act of Providence.

Evangelus.

What kinde of Providence (I pray my friend) has been exercised towards you since I last saw you?

Paulus.

That, Sir, which the Lord was pleased to hand forth unto me (by you your self,) in answer unto those two suggestions, wherewith I was heretofore troubled, has bin seconded by the sudden death of a poor Small-coal-man.

Evangelus.

How, I pray?

Paulus.

He was going along the streets, who

who was measuring of a few Small- A Decla-
 ration of
 to one of his Customers, did Gods
 immediately fall down dead, al- Work up-
 though he was as well as now you on his
 and I are in body, that the sight of soul, and
 his death together with the sudden- the blessed
 effects it
 thereof, did startle me, and shew- has produ-
 ed the vanity of protracting and ced, which
 erring time and repentance as I may serve
 as an I-
 tem to o-
 thers.

Evangelus.

*Ob! Glory unto the Father, Son and God must
 dely Ghost be ascribed forever! Oh, have all
 how is your heart affected with this! the Glow
 ry, because
 it is he
 that work-
 eth all our
 works in
 us and for
 us.*

Paulus.

I am so unsatisfied in minde, as that
 does render me very incapable
 performing any service unto
 God.

Evangelus.

*Be sure you give not present Enter-
 tainment unto any thing suggested,
 without special examination, what is
 therefore in which you are unsa-
 tisfied?*

Paulus

Paulus.

Either to
despair or
prelume,
is many
times our
condition.

In Gods mercies.

Evangelus.

*How so, for when you knew nothing
you could then render unto me Gods
mercy, as grounds sufficient, on which
you built your hopes of salvation.
Then (my friend) you had no cause
so to do, but now you have, I dare
say.*

A con-
verted
soul is
mighty
inquisi-
tive.

Paulus.

I do suppose, it is all one for that,
inform me, I pray you, then, how I
may come to obtain Gods favour and
grace; for I find, as once you told
me, that I have lost it in Adam,

Evangelus.

*Friend, as Gods favour was lost in
Adam, so it is found in Christ, see
therefore the favour of God is
through Christ.*

Job. 14. 6.

Paulus.

I must first come to Christ and re-
ceive him, before I can make use of
him to reconcile me unto God, wher-
as my faith is weak, and will not as
yet lead me unto him.

Eva

Evangelus.

Does that faith which thou hast, as-
sent to Gods Essence; and that he is a
Rewarder of them that diligently seek
him.

Paulus.

Yea, I think it does so, if my heart
deceives me not.

Evangelus.

Well, if so, then you have that
which will commend you to Jesus
Christ, and not only commend you un-
to him, but likewise that which will
enable you to receive him; see Heb. 6. 1.
For he that cometh to God, must be-
lieve that he is, and that he is a Re-
warder of them that diligently seek
him.

Paulus.

God will (I see) make use of you to
do my soul good, but what do you
think now of my Condition?

Evangelus.

Why, I do believe that thou art an
elect Vessel,

Paulus.

What is the reason do you think
then that I should be all this while

D

wich-

without an assurance of Gods Love
and mercy to my poor soul.

Evangelus.

Wait, and thou shalt have it, and
consider well this Scripture, being Mat.

9. 15. Neither do men put new wine

into old bottles,

and the bottles will be broken,

and the wine will be spilled,

and the bottles will be broken,

and the wine will be spilled,

and the bottles will be broken,

and the wine will be spilled,

and the bottles will be broken,

and the wine will be spilled,

and the bottles will be broken,

and the wine will be spilled,

and the bottles will be broken,

and the wine will be spilled,

and the bottles will be broken,

and the wine will be spilled,

and the bottles will be broken,

and the wine will be spilled,

and the bottles will be broken,

and the wine will be spilled,

and the bottles will be broken,

and the wine will be spilled,

and the bottles will be broken,

and the wine will be spilled,

and the bottles will be broken,

CREASED

TOO FRAGILE

Blessed be God also for this
Counsel and Advice.

Evangelus.

If it has proved so to be, I desire
to bless God likewise.

Pastor.

Sir, being in haste, I must

well; but I shall confide upon
that you have said.

Evangeline

Farewell then, but I hope I shall see them
from each other.

That you shall, for I am not a man

PAGE

FILE TO DISTURB

without an assurance of Gods Love
and mercy to my poor soul.

Evangelus.

Wait, and thou shalt have it, and
consider well this Scripture, being Ma
9. 17. Neither do men put new wine
into old bottles, else the bottles break
and the wine runneth out, and the bottles
perish: but they put new wine into new
bottles, and both are preserved. From
which I would have you to note, that
though God has his saving work in
your soul; yet many corruptions there
are unsubdued, which must be mortifi
fied, before he sees it meet and conveni
ent to give you assurance; nay, until
then, perhaps God sees you uncapable
as to the management thereof.

Paulus.

Blessed be God also for this good
Counsel and Advice.

Evangelus.

If it has proved so to be, I desire
to bless God likewise.

Paulus.

Sir, being in haste, I must bid you
farewell.

A sincere
Saint bless
eth God
for every
mercy.

ds Larewel; but I shall consider upon
what you have said.

Evangelus.

I arewel then, but I hope I shall see They part
from each
other.
You again.

That you shall, for I cannot
see you now and then.

De YOUTH

YOUTH in his CONELIC
Eratistua 18.

Evangelus.

Ministers
are glad
when they
can have
any op-
portunity,
wherein
the Work
of the
Lord may
be carried
on.

OH, my good friend, how glad
I to meet with you, for I will
sure thee, thou hast been much up
my heart; where has been your ab-
all this while, that I have sought you
frequently, but could never have the
happinefs to finde you until now.

Paulus.

Whether (Good Sir) you are
glad to see me I know not; but I
sure, I am glad to see you: for
wants and indigencies are innum-
erable and how to expreis them un-
any other (but your esteemed)
I know not: in regard that heret-
fore you have been very benefici-
unto mee. In the like strait the
now I am in, wherefore (worth
Sir) if the present opportunity do
serve as well for you, as it does

2. Administer something of Comfort unto me I pray you?

Evangelus.

It is a duty, my friend, incumbent upon those who are Preachers of the Gospel, to imitate their Lord and Saviour, and to tread those same steps, wherein he before them did tread, who always made the extremity of sinners, an opportunity to do his Fathers Work, and the like must I; speak on therefore, and welcom.

Paulus.

I am in such misery, that I know not what to do; my Condition is such that I am asham'd to make it known, and my crimes are so horrid, that for a great time I have concealed them, and loth I am still to divulge and bring them to Light. Oh! therefore pity me, pity me.

Evangelus.

Why dost thou say, thou art in such misery, as that thou knowest not what to do; I can't chuse but give thee a check for saying thus, upon these several respects.

None are in misery but they that can't help themselves.

The sufferings of our Lord Jesus, are not only applicatory, but exemplary.

These two extremes undoes many, either we are prone to think our conditions better then they are, or worse then they are, Job 19. 21. Miserius nihil est misero se non miserrante.

pity them.
Paulus

First, we ought not to despair as long as we have a God, which indeed we have, 1 Sam. 17. 46.

Secondly, there is no malady so remediless, but God can apply a Remedy thereto; no wound so sore, but God can heal; no misery so anxious and irrecoverable in our apprehensions, but God can extinguish the anguish thereof, and make that which is impossible with us possible with himself. Gen. 18. 14. There is no misery this side of Hell and the Grave, but God out of his infinite free grace hath appointed some proper means for the same, viz. hearing and reading the Word for the unconverted, Prayer and receiving of the Sacrament for the weak in Gifts and Graces, and Christ unto all in general, who will receive him by faith, Mat. 11. 28.

Thirdly, why dost thou say, that thy condition is such, as that thou art ashamed to make known; was not all our conditions once so, for a natural condition is a damnable, cursed and ignominious condition, Eph. 3.

Fourthly, why dost thou make the aggravations of thy sins as an Argument to conceal them; whereas God in his Word has said, He that hideth his sins shall not prosper.

Finally, David used the aggravations of his sins, as an Argument with God to Pardon them.

Paulus.

Do you think (good Sir) that I am not a miserable creature, when the Sin against the Holy Ghost is imputed to me.

Evangelus.

This is a cunning stratagem of the Devil; for those who have committed this sin, have never the Gift of Repentance, their hearts are so hard as that they cannot mourn; and indeed, the great reason rendred, why the sin against the Holy Ghost is unpardonable, is, because there's no repentance for the same; but now this is not thy case.

The sin against the Holy Ghost is a final impenitency. Augustinus intel-
ligit peccatum in Spiritum Sanctum, aut scilicet in

penitentiam in iis, qui non accipiunt Evangelium aut desperationem. Quia hac peccata proprio pugnant cum gratia. & eam abiciunt. Nam cetera peccata, cum facimus ad gratiam, remittuntur.

Idem

Ideo sic interpretatur Augustinus dictum Christi: Qui dixerit verbum contra Spiritum sanctum, id est, quod verbum gratia, quod predicatum, & confirmatum est Testimoniis spiritualibus, finaliter repudiat, & habet peccatum in Spiritum sanctum.

Peccatum in Spiritum sanctum est, cum quis divina veritati, & quidem Evangelio, cuius fulgore perstringitur, ut ignorantiam causari nequeat, tamen destituta malitia resistit, in hoc ut resistat. Alsted,

Sinners

under

their first

convicti-

ons, takes

themselves to be of all most miserable;

Paulus

Ah, but you do not know the misery that I am in.

Evangelus.

You cry out of your misery, but you do not tell mee wherein it does consist?

Paulus.

The Devil doth what he can, to divert us of those opportunities, which he thinks may prove most advantageous unto us, many times by defeating we are hindred from effecting what we hindred,

My misery I would fain express, but I cannot, I see therefore that this opportunity will prove to be a lost opportunity, unto my soul, And O

wretched man as I am: That I should make a Non-Improvement of those precious

precious seasons which might be so exceeding advantageous unto me, I shall only now desire of you to appoint another time wherein I shall to the utmost (if God willing) lay open my deplorable Condition unto you.

Evangelus.

But heark you (my friend) do not think that I can be put off with such a frivolous excuse as this, shall we meet together and go away without profit to each other, this is a temptation of the Devil, therefore adhere not to it.

As the Devil does endeavor to hinder Ministers, from doing their Fathers Work, so Ministers, in like manner, does endeavor to hinder the Devil from the Accomplishment of his cruel Designs.

Paulus

Sir, business does call me home, and I am also under such an indisposition of body, as that I cannot talk any longer with you?

The Devil

will can frame excuses as his will.

Evangelus.

What then, shall we not pray before we part, if you will, I'll joyn with you.

It is the

duty of Christians to pray one with another.

Paulus

No, (Good Sir) do you, and I
will joyn with you.

A PRAYER Performed by the
MINISTER.

O Most Glorious and Gracious
Lord God, from everlasting to
everlasting thou art the great Creator
of Heaven and Earth, and the wise
Disposer of all things which thou hast
made; We the most unworthiest of
all thy servants, do desire to prostrate
our selves before thy Divine Majesty,
under an humble acknowledgment of
thy Goodness, thy Grace, thy Truth, and
Faithfulness: thy many mercies renew-
ed & continued every day to us, and our
great unworthiness of the least of them:
We are not worthy of the crumbs that
fall from thy Table; not only because
we were born in sin, but because we
have liv'd in sin, and have daily added
to our sinnes, by the vanity of our
thoughts, words and actions, and the
unfitness of the whole man to all
thy

thy Commands: We are ignorant of them, yea, we have digged to our selves Cisterns that will hold no water; We have doubted of thy Promises, broken thy Laws, polluted thine Ordinances, Profan'd thy Sabbaths, abused thy Mercies, slighted thy Judgements, sinned against the light of our own Consciences, against Grace receiv'd, against the motions of thy Holy Spirit, against Heaven, and in thy sight, and we are not worthy to be called thy children; and therefore most justly mayst thou pour down thy displeasure upon us, and empty the Vials of thy wrath upon us and ours; it is mercy, nay, infinite mercy and free grace, that we are ^{on} this side of Hell and the Grave, but much more that we have an opportunity to plead with thee; how many are there in Hell, that would give ten thousand worlds for what we enjoy and have; We bless thee (O Lord) for Jesus Christ, by whose blood these Mercies were Purchased, and the Priviledges which we now enjoy, receive him for us, and accept us in him,

magnifieth thy grace in and through him
 towards us, by pardoning our sins, re-
 mitting our transgressions, sanctifying
 our nature, washing our souls in the
 water of Regeneration, and by eviden-
 cing thy favour unto us under all our
 cloudy and gloomy dispensations; and
 this is that (O God) which we are come
 about at this time; it is the Sun-shine
 of thy countenance, and strength a-
 gainst our adversary the Devil. Be-
 hold, O Lord, thy servant before thee,
 that is molested by Satan, and hurried
 with his temptations. Behold, O
 Lord, the enemies which he hath to
 wrestle with: how are they increased
 both from without and from within;
 increase his faith, that his spiritual
 existence may be sustain'd; let him
 not perish in his distress and warfare
 for want of thy assistance; seeing, O
 God, that we sue not to thee for any ter-
 rene or earthly enjoyments, but for
 grace, that we may through strength
 received, therefrom be enabled to repel
 and quench all the fiery darts of the e-
 vil one; and therefore for the sake of
 thy Son Jesus hear us, and strengthen
 thy

him by servant, whereby he may now at-
 tempt to conquer Satan, who has so much
 endeavored to overthrow him: Ap-
 pear for him (O blessed Jesus) unto
 whom all Power is given in Heaven
 and in Earth; and being tempted,
 shewest how to succour those that be
 tempted. And with us, sweet Father,
 be mindful of all thine throughout the
 whole World; Bless thy Church and Zi-
 on, bring home Jews and Gentiles, and
 all that belong unto the Election of thy
 grace; Give unto thy Son the Hea-
 ven for his inheritance, and the ut-
 most Parts of the Earth for his
 Possessions. O Lord, keep up England
 from falling from thee, let it not lan-
 guish nor decay in Godliness, and let
 not wantonness under the means of
 grace procure any want of grace; thou
 hast divided us, bring us together a-
 gain; And thou who art a God of
 Order, O settle Order in thy Church,
 and Unity among thy Saints; Let
 such as do erre out of ignorance, learn
 knowledge; and such as have sinn'd
 against knowledge, finde repentance;
 Ending the Magistrates with the know-
 ledge:

Judge of thy Spirit of Grace and Wisdom, as well as with Power, that we may live a peaceable and quiet life under them, in all godliness and honesty. O let thy Ministers be cloathed with holiness, write it on their Breasts, gird them the Urim and Thummim, and let them shine by holiness of life, as well as by doctrine, and Crown all their labours with a Garland of Souls.

Remove not (O Father) thy Candlestick from us, for our unworthiness of it, and unthankfulness for it; but pardon our unprofitableness under it, and teach us to profit more and more. And now, O Lord, comfort thy afflicted Servant before thee; stand by him, and be his Help; and all this we beg in the Name, and for the sake of Jesus Christ, to whom with thy self, and ever blessed Spirit of Grace, enable us to ascribe, as is most due, all Power, Praise, Glory, and sincere obedience, from us and all thine, now, henceforth, and for evermore. Amen.

We date
locum In-
abolo.

Eph. 4. 27

Well, I'll detain you no longer, only
take this from me, Do not give place to
the Devil. Reader.

Reader,

Take notice, that this poor young Convert, having taken his leave of this precious Minister, doth in his return homewards meet with a cursed instrument of the Devil, being one Demas (by name) a sad Apostate, who perswades him to throw off Religion, and to turn Atheist (that is, nothing at all) of which this ensuing Dialogue will give a further account.

Demas.

How now, why do you look so melancholy; no doubt but you have been with some Phanatick Priest or another, your countenance is so dreadful.

Paulus

*Accusa
tuam stultitiam.*

I blame your folly, for he whom I have been with, let him go under what notion soever, is a holy man, and has been one of great use to me.

Demas.

I swear you talk more like a mad man than any body else, I tell you; if you believe all what they account godly sorrow nothing but madness & distraction

The wicked of the World do

say.

say, you'll be distracted, if you are not already.

Paulus

Whether I am distracted or no, I matter not, for take notice, I must observe what they say unto me, because it concerns what I am to do for God, and for my own soul,

Demas.

Why, dost thou think there is a God?

Paulus.

Yes, as firmly as I do believe the Sun to be in Firmament on Noon-dayes.

Demas.

Dost thee: I hope then, before I shall have done with you, to make you of the same opinion as I am.

Paulus.

What opinion (I pray) are you

None are so impious, and sinfully audacious, as such who have fallen from the truth, wherof they were once Professors.

There are many opinions in this world.

of?

Demas.

What opinion am I of? why I am of such an opinion, as that I can produce

fact you one, whom I'll affirm to be
 God, Omnipotent, Omnipresent, Om-
 niscient, and more just than the God
 whom you serve; for I shall tell you, I
 have been of the same opinion with your-
 self, and have believed on the same God
 which you believe, but now I am of an-
 other mind, and I question not but that
 I shall make you of the same also, if you
 are but ruled by me.

Paulus,

Pray what is he?

Demas

A sober Gentleman.

Mark how
 the Atheist
 contradicts

himself to call his God a Gentleman, it seems then his
 God is not a spirit.

Paulus.

Will he do one no hurt?

Demas

No he will not hurt you; for he is a
 harmless Gentleman, you may see him
 if you please.

It is not
 good to be
 too inqul-
 sitive after
 evil spirits.

Paulus

Pray then bring him and let me see
 him.

True is
 that Adage
 Nemo la-
 ditur nisi

seipso, No man is hurt but by himself.

Demas

Demas

A Diabo-
lical con-
grivement

Rather than that, I would have you come to my House about ten a Clock to-morrow morning, and then we may talk together without any interruption: You know where I live.

Paulus

Well then Ile be sure to come, if I am in health.

Demas

Be sure you do not fail me.

Reader

Now followeth another Conference between *Evangelus* a Minister of the Gospel, and *Paulus* the young Convert, who endeavours to hinder him from going, but cannot.

Evangelus

So, So, I see I am forc'd to visit you, before you will visit me.

Paulus

Truly (Sir) I can't help it, for I have been so out of order both in soul and body, (since I saw you last) as that I am not fit to keep any body Company

Evan-

Evangelus

A true Mi-
nister is at
the Call
of any that
may want
him.

Why did you not send for me all this
while? if you had, I should have come;
for I doubt you have had no company,
since I have been with you.

Paulus

Yes Sir, I have had some Company
with me.

Evangelus.

What company, (I pray) good com-
pany?

Paulus.

Some evil
company
are so sub-
til, as we
cannot
mediate-
ly find out
what they
are.

Truly, I know not very well, it
was a man, but what to make of him,
I know not: For he has undertaken
to bring me a Gentleman that is as ful-
ly God, as he whom I and you serve.

Evangelus.

The Chri-
stians God
is but one
God,
Dout. 6.4

Oh fie, why are you so deceived, as
to think any such thing? what evil
company have you commun'd with, know
you not, that there is but one God, and
that is our God? what a blasphemous
wretch was he that told you, from
whence did he come, and where doth
he dwell?

Paulus.

Deceivers
are here,
and there;
and every
(for where.

His name is Demas, he came out
of the Countrey, his place of abode
(for where.

(for a time) is in the City; and about ten of the Clock this Morning; I am bound by vertue of Promise to come and see him and the Gentleman.

Evangelus.

Well, although you have promised to come and see him, yet I do intend to prevent you.

Holy Anticipation is allowed.

Mark the fallacious way of arguing from a deceitful heart.

Paulus.

No, pray Sir, say not so, for if I should disappoint him, he would then reflect upon us and our Religion, and cause the honour of Christianity to lie at stake, if you are loth to let me go alone, do you then go with me.

Evangelus.

I, nor you, neither shall go; if they will come to us, well and good; but for us to come to them, I do not approve of it; therefore think not of going, though you have promised, remembering the Proverb, Its better sometimes to break a Promise then to keep it.

Paulus.

How if they should come to me after you are gone.

Evan-

about
; I am
come
Then send for me; and I dare to
meddle with them, if they come upon
our own grounds.

We must
have a
care of
challenge-
ing the
Devil, lest

sed to
nd to
thereby God suffers him to conquer us, therefore
what we do in a way of Disputation with the Devil
must be onely in our own defence.

Reader,

then
gion,
nity
to let
me.
Now take notice, that after the
departure of this Minister; these two
Deceivers comes unto this sweet Con-
vert; One of which proves no other-
wise then the Devil, as you shall finde
by the sequel of the story.

Demas and Apollyon.

they
for
e of
ugh
she
eak
How now, who taught you to break
your Promise, did your Priests?

How Iro-
nically do
they speak.

Paulus.

No, other busines did intervene, *Necessitas*
so as yet I could not come according *non habet*
to promise. *legem.*

Demas.

af-
an-
Well, this is the Gentleman of whom
I spoke, and Promised to bring to
you.

Paulus

Christians cā't but
shew themselves civilly
to Strangers.

The Devil can carry
himself as civil and sober
as any.

The young Mans Pe-
tition unto the Devil for
concession, in a matter of
special concernment.

one of our Company.

Demas.

What is he, I pray?

Paulus

He is a Minister of the Gospel.

Demas.

As there is no room
for Gods children here
below among the wick-
ed, so likewise there shall
be no room above in
Heaven for the wicked
among Gods children.

The devil *affairs, privately among our selves.*
must have
a ward in.

Apollyon.

*It will not be convenient to have any
besides our selves.*

Is it so, I pray you,
Sir, sit down, for you
are very welcom.

Apollyon.

I thank you, Sir,
Paulus.

I did promise to in-
form a friend of mine
concerning you: Who
promised to come un-
to me, and to make

Oh it is no matter for
him, another time will
serve as well as now, and
moreover, I brought this
Gentleman with me, only
to speak concerning

Paulus

Paulus.

Well, Sir, what you please.

Apollyon.

Mine Di-
abolum, let
the Devil
alone.The Devil
makes a
bargain
with the
young
man,

Sir, I understand here, by my friend, that you are under some sore Conflict, wherefore I was desir'd occasionally by your self, and instrumentally by him, i.e. Demas, to visit you; and so consequently to administer something of comfort unto you, in order to which I must have you to promise me these three several things. First, to deny the God whom now you serve. Secondly, to abstain from the Company which you frequent. Thirdly, to believe what I shall say unto you.

Paulus

To any thing that is reasonable, The Bar-
shall yield, especially if you can but gain is ac-
move your self to be God, and him cepted up-
whom I serve to be no God, the pro- on such,
vation of which I expect through and such
virtue of promiss, made by your condi-
ent,
riend.

Demas

Well that he can do.

Apollyon

The Devil
is a bragg.

Apollyon.

Yes, and easily too.

Reader,

Note, how *Demas* doth apply himself to *Apollyon*, prescribing after what manner the Conference shall be carried on with decency.

The Devil must
have one
to help
him,

Demas.

The only Method, as I suppose, to carry on this Conference among ourselves, is, (Good Sir) by letting him produce those Arguments, which he has to prove a God; and so you to answer as he brings them, and pray me how you like it?

Apollyon.

I like it very well; how do you like it, Sir?

Paulus.

I do like it very well also, provided you will not let the plainness of my Arguments make any thing invalid.

Apollyon.

Well, produce your Arguments concerning the certainty of a God.

Paulus.

I shall after this manner express
my self; And first of all, the Creatures
do testify the truth of a Deity, and
him whom I serve, in regard that it
is he who gave the being of all things,
viz. The beings of the Heavens, and
of the Earth, and all things contain-
ed therein. Secondly, that kind of
Gubernation which is among all
Creatures, whether humane, divine
or diabolical, does evidence the one
supream Government, which is of
God. Thirdly, the great impressi-
on of a Deity upon the hearts of men,
evidenced by the accusations of a
guilty conscience; and likewise by
that Worship which Heathens do
ascribe unto false gods, which being
considered it doth exceedingly de-
monstrate that there is a true God,
though they be ignorant of him.
Fourthly, I do believe there is a God,
and that it is him whom I serve, be-
cause the Scriptures do directly make
an obvious discovery and revelation
of him. Fifthly and lastly, I do be-
lieve that all what I have said is true,
because the Devils in Hell would

tear us in pieces, were it not for the
Existence of an Almighty God.

Apollyon.

Vengeance will be
executed upon the devil
one day, for appropri-
ating Gods titles unto
himself.

As long as faith is in a
soul, so long is the Reve-
rence of a Deity conti-
nued.

Well, all this we do
not deny: for what
you have said as yet
does prove me as much
God as any other, there-
fore you must begin a
gain.

Paulus.

Nay, I would not
for a thousand of
Worlds think any o-
therwise, but that there is a true God,
and he it is whom I serve.

Apollyon.

Nay, but I'll prove to the contrary.
The devil and will affirm, that the God whom
you now serve, is a diabolical Spirit,
is a blas-phemous
spirit, and likewise is one whom I shall, in Pro-
cess of time, inflict my wrath upon, for
his carriage both to me and all man-
kinde.

Observe
the Com-
bate be-
tween
youth and
the devil.

Paulus.

Why, is not that God whom
I serve, now in Heaven, and surely if so,
then he is the true God.

Apollyon.

Apollyon.

That is true, he is in Heaven, but it is only by usurpation.

The devil is a lying spirit.

Paulus.

Whose Throne is Heaven then?

Apollyon.

It is the Throne of the true God.

Paulus.

Who is the true God?

The youth (through igno-

rance) familiarizes too much with the devil.

Apollyon.

He who now doth talk with you.

Audacious blas- phemy

Paulus.

How come you to be out of your place then?

Apollyon.

I came out of my place for your sake.

Paulus.

Sir, I am in great distress, pity me therefore, and do not argue sophistically with me, who am not able at this time to answer you.

A doubtful ing soul affects no- thing so much as plainness. Behold

Apollyon.

Have a care you do not by me as the woman of Samaria did, when I appeared visibly on earth (to the whole world) for the sake of mankind.

the devil- ces of this fallen An- gel, the Lord keep

Paulus.

O what shall I do?

Apol- us from him,

Apollyon.

Believe in me that you may have life.

Paulus.

Lord have mercy upon me.

Apollyon.

The Devil can bring Scripture for a need.

Why do you doubt, I am a Spirit do you not know that God is a Spirit John 4.24.

Paulus.

I do believe God is a Spirit.

Apollyon.

Why do you then contend with any further, who am so fully God as have declared unto you.

Paulus.

When we are tempted, we should rather say. *Get thee behind us, Satan;* than to talk with him, and ask him Questions.

Did you create the Heavens and the Earth, and all things contained therein.

Apollyon.

The Devil is made up with nothing but lies.

Yea, and you too.

Paulus.

Lord have mercy upon me.

Apollyon.

How far does God sometimes suffer the Devil to usurp his Privilege,

Nay, him whom thou thinkest to be God I made.

Paulus.

Paulus.

have Pardon me then
 blessed God) that I
 ave offered to con-
 end thus with thee;
 Pals by (I pray) my
 alapert, audacious,
 and rustical carriage
 towards thee; for I see now I am
 like the woman of *Samaria*, who,
 through ignorance, ascribed the title
 of Sir-ship unto him that was King
 over Heaven and Earth, even as I
 have done towards thee.

Apollyon.

I pardon thee, because what thou hast
 done, has been through ignorance.

Paulus.

Yea (good Lord) that it was.

Apollyon.

Well, time doth call
 me away, for indeed I
 have many souls to look
 after, therefore I must
 leave you, only desi-
 ring you to remember those three
 things once Propos'd; viz. 1. The de-
 laying of God which once you serv'd.

E 3

Oh poor young man!
 my bowels do yearn af-
 ter thee, and all in thy
 condition; yet I doubt
 not, but God will raise
 thee up again, and shew
 thee the vanity of thy
 ways.

O Devil

pardon
 thy self.

Faith is
 batter'd.

The Devil rehearseth
 over his bargain, that he
 might be sure, for he is
 fearful of his prey.

2, The

2. The abstaining from those Ministers, which once you frequented. 3. The believing what I have said, and shall furthermore say unto you.

Paulus.

With all my heart, good Lord.

Apollyon.

Farewel ther, to-morrow-morning
Ple come and see you again.

Paulus.

Oh, my Lord, go not away so soon
from me.

Apollyon.

It matters not, as long as I shall
come so quickly unto you again.

Paulus.

Then farewel, my Lord.

Reader

Take notice, that when the Devil
had parted from this Youth, Demas
the day after comes according to
promis; But *Apollyon* is not with
him; from whence we may gather
thus much, It is impossible for the
Devil to keep his promise, in regard
that he is the father of lyes and lyers,
the

The end wherefore *Demas* came, you will understand by the ensuing discourse.

Demas.

How do you, my friend?

Paulus.

As well as any damned creature can do, but where is my Lord.

Demas.

He could not come through excessive want of him at another place; but why dost thou say, thou art damned, for if so; then thou art irrecoverable; which if thou wert, Apollyon would not undertake to do any thing for you, neither should I have brought him to you.

Paulus

I believe you good Sir, and therefore do desire to bless God for you, because you brought me acquainted with him.

Demas.

Alas, I have tried all ways, but could find no rest, till I met with him, and so I will be with thee.

of no way conscientious, is the cause of many that comes to be nothing.

E 4

Observe this plain contradiction; for if he was God, then he could not have been hindred; moreover, this denies the Omnipresence of God, as well as his Omnipotence.

Here is

Thank-

giving

without

occasion,

and a

blessing of

the devil

instead of

God.

T a trying

Pau

Paulus

Ha, how may one be deceived; for I thought that I was in the right way, and worship'd the true God, but it seemes it is otherwise, do you think therefore your God will receive me, after I have been serving a strange God?

The devil
and his
compani-
ons are all
one.
A cursed
inqui-ri-
on.

Demas.

Yes, yes, I'warrant that.

Paulus

When will he come to me then?

Demas.

Tomorrow morning precisely, at five of the Clock; I came therefore, as desired by him, to inform you of it, and likewise from my self to advise you of several things.

Paulus

Speak on, and well come.

Demas.

We are apt
many
times to
welcom
abac,
which in
the cl. se,
condu-
ceth to
our ruine.

First, be sure you do remember and bear in minde what Apollyon said unto you last; Now that which I have from my self unto you is this, Whatsoever my Lord shall require of you, condescend unto it immediately; therefore if he should require your self, give up
your

your self unto him by a free Resignation of spirit, with out any doubting, for if you should in the juncture of time that he requires any thing of you, seem to refuse, he then departs from you totally and finally; This I know, because, through fear, I had like to have given him occasion myself; and hence it is that I caution you.

Paulus

The Lord your Master treble it in to your bosome, for what you have done unto me.

Demas.

Nay, my Work is wages.

Paulus

I Question not but it is.

Demas.

Well, I must bid you adieu.

Paulus

And you also, but be sure you bring my Lord with you.

Demas.

Don't question that.

Reader

When this young Convert had de-

E 5

parted

parted from his two supposed friends
and from one especially, he walks a-
broad, and in his return homewards,
finds a letter directed unto him by
that Choice Minister of Jesus Christ,
from whom he had abstein'd so long,
and by whom he could not be found
through obligation unto a Promise.
The Letter is as followeth.

To the Beloved of my Soul T.P.

My Son;

FOR so I may call thee, because in
the Lord Jesus I begot thee, in whose
Name I command attention unto the
affectionate Exhortations of your dis-
tressed father, who through thy diso-
bedience unto God, has almost brought
his hoary head with sorrow unto the
Grave: and for which cause I have
made my tears my meat and drink, day
and night, ever since I saw thee last.
Ah Child, thou art gone, which vexeth

me sore; but the consideration of thy being gone from God, vexes me sorest of all; how happy wouldest thou make me, if I could but see thy face before I go from hence, and be seen no more: I long to understand thy Conflicts, as once I did, that I might thereby administer something of comfort and advice, in a more sympathizing and condoling manner then ever. The thoughts of thy groans pierces me to the heart; but the thoughts of thy trials and temptations doth so oppress my spirits, as that I know not what to do; Art thou not therefore blameworthy, to carry thy self in such an occult and secret manner as thou doest; fall down, I beseech you, through the sense thereof; think not of being freed from Satan, while thou art such a friend unto him in keeping of his counsel. The Devil is a subtile enemy, adhere not to him, believe him not, and give no credit unto any of his suggestions; to be ruined is sad, but to be instrumental to thy own ruine is more sad: Something of the Devils wiles thou hast already seen;

O therefore, let such an Experiment anticipate all his other designs from having effect; keep off from him, have nothing to do with him; for there is nothing but malice and evil in all his designs: I hear, you make a strict Inquisition after Satan, I pray wherefore is it? Have you a mind to lose your soul? Are you in love with your own damnation? Is the loss of Heaven, and the Enjoyment of God nothing? Will the Devil be a better friend to you than God? Will the Flames of Hell be as sweet as a Bed of Roses? Will weeping in the Labyrinth of eternal misery, be more pleasant than the singing Hallelujahs in the glorious Heavens? which is best to be chosen, misery, or felicity, Judg you; which would you chuse, to sit at Gods right Hand, or his Left; why I tell you, if you combine with the Devil, you will then take Gods greatest Enemies part, and thereby will lose all those perpetual, heavenly and celestial Joys, Promised and Prepared for Gods Elect.

If thou believest and know what heaven is, live then as one that knows the same,

same. Oh, go to the throne of grace,
and leave it not, till thou dost find the
grace of God and the Oyl of Consolati-
on Pour'd into thy heart, and for the
order of your appearing unto God, de-
mean your self as the Prodigall, Luke
15. Cry as David, Psalm. 38. 18.
For I will declare my Iniquities, and
will be sorry for my sins; how thy state
now is, I know not, and therefore after
what maner to write to thee I know not,
I do believe your case is dreadfull, by
the oppression of my own spirit, and your
being so long absent from me, and whe-
ther now this may come to you I cannot
tell, therefore I shall desist from wri-
ting so amply as I would.

Aug. 16.
1672.

Your Father in the
Lord Jesus

W. W;

The young Man having received this Letter, reades it; and having read it, he considers upon it, and at last is affected exceedingly therewith; but these two Deceivers coming unto him again, doth through their vain discourse and diabolical concernment, make this Youth to yield unto them, so as that he forgets the Letter (which came from his dear friend) in which was contained such wholesom, seasonable and compassionate Instructions.

Demas and Apollyon.

So, what now, I hope you have not transgress'd.

Paulus

Not I indeed.

Apollyon.

How then comes it to pass you look so sad?

Paulus

I have by an unparalleld providence, received a letter from one who lov'd me, which is strange in regard that he knew not where I dwelt.

Apollyon.

Sha, Providence; there's not such things

The Devil proves there is no Providence by a Lie and corrects the young man for his illiterate ness.

As

as that; for those things which you call Providence, are only things which falls out by chance; and you also talk illiterately and foolishly, to say that was unparallel'd, because such as this has bin common ere now.

Paulus

Nay, I do not know, but none shall make me to believe any otherwise but that it was Miraculous, if it will not hold with being unparallel'd.

Demas.

Pray let me speak a word in your ear.

There are the whisperings of an evil spirit, as well as a good.

Paulus.

With all my heart, Good Sir.

Demas.

Pray now, have a care of carrying your self foolishly, lest thereby you occasion him to depart, as I told you once before.

Paulus

Well I will.

Apollyon.

How are you compos'd in mind?

Paulus

Not very well, My Lord.

Apol:

The young Man having read
 this Letter, reads it; and be-
 ving read it, he considers up-
 on it, and at last is affected exceed-
 ingly therewith; but these two De-
 ceivers coming unto him again, doth
 through their vain discourse and
 diabolical concernment, make the
 Youth to yield unto them, so as that
 he forgets the Letter (which came
 from his dear friend) in which was
 contained such wholefom, seasonable
 and compassionate Instructions.

IRREGULAR PAGINATION

me,
 he knew not where I dwelt.

Apollyon.

Shall I prove there
 Providence by a Lie
 I will the young
 man's father at rest.

Shall Providence;
 there's no such thing.

...that, for those things which you
had Providence, or only things which
fall out by chance, and you also talk
illiterately and foolishly, to say that
was unparallel'd, because such as this
has bin common ere now.

Paulus

Nay, I do not know, but hope shall
make me to believe any other wise but
that it was Miraculous, if it will not
hold with being unparallel'd.

Demas

These are the workings
of an evil spirit, not
a good.

AR

TION

How are you compos'd in mind?

Paulus

Not very well, My Lord.

Apollyon

Behold
the Devil.

*How can you call me Lord? and ad-
join such an epithite (as my) thereto,
whereas you have not given up your self
unto me.*

Paulus

Will you accept of me, Oh
Lord?

Apollyon

*If I had meant otherwise, I should
not have ask'd you.*

Paulus

The young Man
speaks to the Devil
after the Language of
CANAN, which ought
to be used with God
only.

Lord I am at your ser-
vice, do with me as seems
good in thy sight.

Apollyon

*Has that God which you
serv'd, been good to you?*

Paulus

Hard
thoughts
of God are
the fruits
of Atheism
When the
soul has
hard
thoughts
of God, the
Devil will
do what he
can to mul-
tiply them

Truly I must needs say this, that
though I had many things of the o-
ther god whom I serv'd yet he would
not give me all as I desir'd.

Apollyon

*That I believe, and shall I tell you
those many things which you had of
him were not so reall as they were Pre-
sented to you, being only shadows.*

Paulus

(99)

Paulus

It's likely so truly.

Apollyon

Well if you are willing (as you say) Devil in
to be my Servant, meet me about five of everything
of the Clock at night, by the place where A time
we use to meet, and bring with you appointed
your Penknife, Paper, and Pen, this for the
is all, only be sure to meet me without Contrast,
fail, or else be it to your own peril.

Paulus

I'll be sure not to fail you.

Apollyon

Till then farewell.

The young

man now

accords

with the

Devil in

everything

A time

appointed

for the

Contrast,

Reader,

Thus thou seest how this poor Con-
vert is tossed up and down through
the wiles and Machinations of Satan,
how Sollicitous have been the vety
powers of Hell, to destroy the soul of
this young man, how have they Com-
bin'd together for the making of
their stratagems effectual. For once
he went with an intent to meet the
Devil, and as he was entring into the
appointed place, the Spirit of God in-
terrupted

interrupted him by setting home this Scripture, with such power, *Mat. 16. 26.* For what is a man profited, if he should gain the whole world, and lose his own soul; At that he was forc'd to return home again, and ask God for pardon, and yet nevertheless Corruption being very prevalent and the Devil mighty busie, he was thereby impull'd to make another attempt in the like manner, who accordingly did, as you may understand by what shall follow.

*The Devils
salutation*

Apollyon.

Well met (my Paulus) why dost thou muse with thy self?

*The young
man is
damm'd.*

Paulus

I am at a stand, and know not what to do.

*An Inter-
rogation.*

Apollyon.

At a stand, why so?

*He reasons
with the
Devil.*

Paulus

You know (O Lord) the business which we are met about, and the weightiness thereof, therefore I hope, reason will shew why I look so.

Apollyon.

Apollyon.

Friend, As for my part, it matters not, whether or no you consent to what I require; it was for your happiness that I requir'd this from you; but to conclude, take notice, that I will not be made a fool by such an one as you; Go therefore to your other God, and see what he can do for you, for I scorn to receive you.

Paulus.

Good Lord, fret not your self so, for I am not going away from you, only I desire deliberation, suiting with a work of so great a concernment as this.

Apollyon.

Nay, call not me Lord, except you were my servant; and as for your deliberation, you have had time enough already.

Paulus.

Ha, but I never did deliberate upon it till now.

The Devil knows how to suit himself, according to the constitutions of People.

The Devil makes many times, as if he was but indifferent, in those things which he is most earnest and desirous of.

The devil is an angry spirit.

We are apt many times to consider when it is too late.

Apol.

The Devil knows
so well the advantage
of consideration, as that
if he should give way to
it, he knows it would
dash all his designs to
pieces.

Apollyon.

*If so be you could not
deliberate, when you
had time enough, expect
it not now.*

Paulus.

Well, if so, your
will not give me leave to satisfy my
self herein; I know not what to
say to you.

Apollyon.

*You know not what to say to me, say
something or nothing; and if in this
you be not satisfied, a Fig for you.*

Paulus.

Be not angry, I pray.

Apollyon.

*Here is cause to be angry, when you
deal thus with me, who am so fully
God. Consider the aggravation that
does attend it, therefore in this one mi-
nute resolve me, either in the negative
or affirmative.*

*Bless he
my.*

Paulus.

What would you have me to
do?

Apollyon

Apollyon

The Author dares
not write
here what

Only this, Put Pen to Paper and write thus.
He did write, lest it should prove a temptation.

Paulus.

Note, thus far he went,
and further he had gone,
if divine Grace had not
restrain'd him.

Well, I will write
thus, (For)

Apollyon.

Proceed, why stay you your
hand?

Paulus.

I know not what the matter is, for
I cannot move my hand.

Apollyon.

You had as good go on now, seeing
that you have written the first word,
viz. (For) for you are mine by what
you have done already.

Paulus.

I defy you as yet, for I know what
I have done.

Apollyon.

A Nuncupative Will is as good as a
written one, so that what you have not
done by Pen you have done by word of
Mouth, and therefore it is all one.

prevaile'd upon the young man, in making of him to
yield, by putting Pen to Paper, of which further ob-

The de-
vils Ad-
vice to the
young man
Divine
Provi-
dence in-
terrupts.

The devil
claims
him be-
fore he is
his.

The young
man defies
the devil.

A devil-
ish machi-
nation is
was, that
which had
almost

Observe.

Observ. I.

The young man supposing him
with whom he had conferr'd so long
to be the Devil, breaks forth into
these breathings of spirit (unto the
true God whom once he serv'd) viz.
*Now, now, now, O precious Saviour,
give me something for my faith to alie
upon, by making of thy self unto me
present help in the time of need, and
for the future try me.*

Observ. II.

The Devil perceiving such sweet
Motions to be upon the heart of the
youngman, and being destitute of
all hopes in having him as his prey;
doth by the Authority of God va-
nish and leave him for a time.

Observ. III.

This young man, as he was walk-
ing up and down, did experience
more and more, that he with whom
he conspir'd against his God, was the
Devil.

Devil, which caus'd him to cry out thus, *O wretched man as I am, that I should go so far with the wicked one; how shall I escape damnation, whenas I have thus transgress'd.*

Observ. IV.

This young man wondring at himself, did meditate upon several things; and as he was reading one place of Scripture, alluded to in a book, entituled, (*The Sinners Sanctuary*) being, *Hebr. 10. 23. Let us hold fast the Profession of our faith without wavering, for he is faithful that promisset.* The Devil assaults him again, and appears in the shape of a white Spaniel dog, with a Letter in his Mouth, saying unto him, *Thou art not Elected;* at which the young man rises up, and speaks to God as follows.

And I thought thou didst give unto me some token of love and mercy; but now I am afraid that I was deceived, and therefore if the manifestation which then I had was not right, shew it (I pray thee) unto thy servant; but

but if right, then be pleased to back it
 with another as Powerful as before,
 through the efficacy of some Scripture
 co-essential with it, which the Lord
 accordingly did in the very juncture
 of time; and bringing also with the
 same a Scripture essential thereto, viz
 Hof. 11. 3. From whence he gathered
 That the truth of Election did not con-
 sist in a bare knowledge thereof, but
 that Election might be where no ap-
 pearance thereof could be found.
 The Youth now travelling homeward
 doth in his way meet with a great ma-
 stiffe Dog, running round about him
 and catching hold on the left latches
 of his shoes, doth vanish. And be-
 ing return'd safe home, he meets with
 the holy Minister who was so much
 concern'd with him, and the discourse be-
 tween these two, is as followeth.

Evangelus

Oh, My Lamb! Where hast thou
 been all this while? For it rejoyceth
 my soul to see thee once more.

Paulus

Oh, but you have no cause to be
 glad in seeing me at this time, and in
 such a condition.

Evangelus

Evangelus.

Why talkest thou thus (My Child)
as now thou doest, tell me therefore to
take my oppressed soul, where thou hast
been, and what is the matter with thee?

Paulus.

I have been where I have seen a
man that did come out of the Air,
yea, where I know not my self I have
been.

The young
man talks
light-
headed,
through
the excess
of ten-
sions
of the de-
vil.

Evangelus.

Obstinacy against good Counsel
doth always bring forth evil effects;
for now have I prayed with thee, wept
over thee, and given thee good Coun-
cel, but by none of these could I pre-
vail, for slighting and rejecting
of which thou art brought into un-
speakable misery.

The dan-
ger of
thinning
good
Counsel.

Paulus.

I am sensible of this, but here lies
my misery, it is too late.

He de-
spairs.

Evangelus.

Do not say so, as long as we have
a day in which we may work.

Paulus.

Did I belong to God, I should re-
ceive something of comfort from what

F

you

you say, but you know not my condition, in vain therefore it is to take pains with such an one as I.

Evangelus.

Why not take pains with you now, I have done so once, and God has blessed it; and I question not but he will do the like now.

It is the sin of young Converts, to condemn and censure every thing, which seems not at the first view right.

The misery of this young man contributes anxiety to the Minister.

Paulus.

I believe nothing is too hard for God, and I know that he can save my soul, but I am sure he will not.

Evangelus.

My Child, it pricketh me to the heart, in hearing such blasphemy proceed from thee; certainly an evil spirit has busied with thee.

Paulus.

An ambiguous speech,

Busie, yea, and more busie will he be.

Evangelus.

Child, I am thy friend, thou knowest it; do not therefore put me off with such Riddles, Enigmas, Allegories, and dark kinde of speeches as these are.

I do not affect them, especially from
than one as your self.

Paulus.

I am afraid the devil has bin too
d for me.

The
grounds of
fear.

Evangelus.

Wherein, my Lamb!

Paulus.

The last time that you was with
God (you may remember) you en-
air'd of me, what company I had?
which I reply'd, A man that I
not knew not very well.

Evangelus.

What, that irrenious fellow?

Paulus.

Yea, that fellow.

Evangelus.

But I hope, you have not seen him,
the Gentleman which you spoke of,
at that time.

Paulus.

Yes, but I have to my sorrow, I
asure.

Evangelus.

I am afraid so too, what did you do
when you were together?

THE MI-
nistres sus-
picion.

Paulus

To rehearse I dare not, to conceal I am bound.

Evangelus.

The Ministers
after an
interpretation of
the young
Man's Pro-
verb.

What means this (To reveal I dare not, to conceal I am bound) who is it that you are so oblig'd to, as that you dare not disoblige? none but surely.

Paulus

I wish it was so.

Evangelus.

Daily not with me, if it is to the contrary, tell me so.

Paulus

He declares this
Apostacy.

Loth I am to tell you, because I was once a Christian, or at least in pretence, once I did own Christians God. But who do you think is my God now?

Evangelus.

The Ministers
belief of
the youth.

Him, I hope, besides whom properly can be said to be God.

Paulus

Is not the Devil God?

Evangelus.

In what
respect the
devil is
God.

Yea, cataphrestically and improperly he is so called, but (I hope)

him whom thou hast chosen.

Paulus.

The dev
can trans-
form him-
self into
many
shapes.

What he is, I know not, but he
is in the habit of a Gentleman.

Evangelus.

What is it the Gentleman which you
saw of just now.

Paulus.

Yea, that is him whom I have own-
ed to be God.

Evangelus.

How ! Renounce it for the sake of
your soul, I charge you.

Paulus.

It has bin past renouncing long

Evangelus.

God forbid, I would not have it so
in ten thousand worlds.

Paulus.

It is so confirm'd, as that ten thou-
sand and ten thousand can't revoke it.

Evangelus.

What hast thou done then ?

Paulus.

I have given my soul to him.

Evangelus.

Did he require it of thee, and hast
thou done it?

FE

Pan-

The young
man did
go very

Yes, yes, yes.

near in contracting with the Devil, but he did
totally contract with him, as you will find in fine.

Evangelus.

Doſt thou know what thou haſt
done?

Paulus.

I think ſo, why what is the mat-
ter?

Evangelus.

What is the matter? thou haſt ſet
Gods greateſt enemies part.

Paulus.

Who is that, I pray?

Evangelus.

Satan, which is call'd the Devil.

Paulus.

The Lord forbid.

Evangelus.

The young
man prays
for a de-
precation
of his
miſery.
Behold
how his
miſery is
augment-
ed by
many gra-
duations.

Nay, it is ſo, and Chriſt have mer-
cy on thee; from a Chriſtian thou art
become a Wizard; and ſo confequen-
tially thou art ripened for Hell, as
much as once I thought thou wert for
Heaven; thy condition is ſuch, as it
renders thee incapable of the love of
God

God; so that now he hates you, his Children hates you, your Relation hates you; and, adieu, my friend, adieu.

Paulus

Attend (Good Sir) and do not you who has been alwayes my friend leave me now in my greatest perplexity. Examine me a little, before you give me over quite, and let the time before encourage you hereunto.

Evangelus.

I wish you were but more sensible; when I saw you first, you seem'd to be somewhat penitent; but I am afraid now God has stricken thee with a judicial hardness and blindness.

Note, in this Discourse comes Demas, who interrupts, and speaks as followeth.

Demas.

I wonder, Sir, you would urge him to renounce that which he hath seal'd to by his own blood, and calling God as a witness to the same.

Paulus.

O stop thy mouth; false thou hast been to me, for as to paper, yea, and also blood, I do deny, and therefore say no such word.

Evangelus.

Is this he (my Child) whom thou call'st Demas; if so then, that thou didst not enter into any combination with him and his Comrague the Devil by blood, return Praise to God, and matter not what they say: And wherefore dost thou (O Demas,) impute that to my Lamb, which he was never guilty of?

Demas.

Pray who be you, that you rage so much at me, as if I was engaged to the Devil, and as if I was the cause of troubling your friend; both of which I deny, and pray speak no more but what you can prove.

Evangelus.

Thou art a Liar, being like the Devil thy father; for we fear not thee nor any of thine, and it shall be prov'd that thou wert the great Instrument, which the Devil made use of to destroy my Child; but the God whom we

serve

serve has deceived thee, Glory be as-
crib'd unto him for ever.

Demas.

Know you friend, I will not be thr-
taunted at by you; and did I br-
bring the God whom I serve, y^o.
would tremble, meerly through a
sight of him.

Evangelus.

We care not for you, nor your God;
and if you should bring him hither, we
would not stir out of our Places.

Demas.

I shall ere long make trial of that,
and until then, farewell.

Evangelus.

And farewell yⁿ.

Paulus.

How glad am I that he is gone.

Evangelus.

Ha Child, walk as long as you live *An Exhort*
in the sense of this mercy, of a gracious tation to
God unto you, in restraining you from Thanks-
doing what you wastempred to; Aid giving.
now for the glory of this God, I do de-
sire you to make a brief Confession of Motives
your being first acquainted with this to Contr-
Person, and so with the Devil, and sellions

what it was he required of you, that these things may be left as a Narrative of Gods dealings with you and succeeding Generations.

The CONFESSION of PAULUS

When I first began to be troubled, this Person (*Demas*) being an ancient Acquaintance of mine, who at first seem'd mighty zealous in the ways of Godliness, did of late visit me very often, and perceiving of me to be somewhat unsatisfied, he demanded the Reasons thereof; and at last understanding something of it, he told me that he had experienc'd the God whom I serv'd, not to be the true God, producing substantial Reasons (as I thought) for the proof thereof, which winn'd so upon me, and being likewise perceiv'd by him, it did make him somewhat prevalent with me, to grant leave that he might bring the Gentleman unto me, (*i. e.* Devil) which being granted, and concealing it from you,

together with many temptations that attended me. I did meet him at a certain time and place appointed, and so in process of time he got me to deny these three things.

1. *To deny the God whom I serv'd.* 2. *To abstain from the Ministers I frequented.* 3. *To believe whatsoever he should say unto me;* which after these were granted, he then made me to promise my soul unto him, in form as aforesaid, () and as soon as I had set Pen to paper; and writ this word (*For*) I could not go any further, which being perceived by him, he cursed me, and withal told me, that if I did not write, it was all one, and I was his, as long as I had set Pen to Paper; only this he added, If I would write all, then he would be more merciful unto me at the expiration of my time; but if I did not, he then would use me so much the more cruel; the saying of which does at this present time trouble my soul very much i thinking that I am his: And therefore, I

Observe the evil effects that do ensue the concealing of suggestions.

pray

pray Sir, what think you of it?

Evangelus..

Child, that was only a temptation
fram'd by himself, to draw you aside
set Ben to Paper..

Hamus..

Say you so, but what shall I do
then with your God, which I once
worshipped; he, I suppose, will be
never recounted unto me, because
have disowned him and all his Com-
mandments.

Evangelus..

Truly (my Child) if so be it is a
things are Presented to me, I must
needs say then, If your Head was a
fountain of tears, and your Hands
streams thereof, you could not suffici-
ently mourn for what you have done;
and moreover, if God had damn'd you
long ere this had been committed, he
would have been justified therein, but
much more now, when you are guilty of
that which I thought you would never
have been guilty of. Nevertheless,
from hence gather Hope, viz. Gods
restraining of you to do what was in-
tended, it being an infallible sign that

God

it). God is willing to save thee.

Paulus.

O that I had but assurance of it.

Evangelus.

Nay, (no doubt) it may be a long time before God will give you an assurance of his love, in regard that you have by exceeding Provocations forfeited it.

Paulus.

Ha, but I am one, that can never be at peace, unless God doth immediately tell me that all my sins are forgiven; nay, I am afraid I shall kill my self, if God does not cast some favourable aspect upon me.

Evangelus.

How do you talk! have you not provoked God enough already, and will you provoke him still? have a care lest you do thereby augment your misery.

Paulus.

Alas, I am damn'd, I am damn'd, do not then blame me for speaking so.

Evangelus.

I must needs confess your case is desperate; but yet notwithstanding this

if you will go to God in his own way,
you may find mercy.

Paulus

I have (without doubt) committed the sin against the holy Ghost, in regard of those several aggravations which do attend my Sins, for did you ever hear of any sav'd, who sin'd after their Baptism, and acknowledgment of the truth.

Evangelus.

Tea, surely, for what think you of David, Manasse, Peter, and the Church of the Galatians, when called in by Paul to repentance.

Paulus

If I had but access to the Throne of grace, it would be something, but I have been for a year and an half (through sin)

debarr'd therefrom, how think you therefore that I can go without Blushing.

Evangelus

Nam multa possunt ostendi veteris & Novi Testamenti exempla, ubi lapsi remissionem peccatorum & absolutionem à Christo & Ecclesiâ sunt consecuti, viz. David, Manasse, Petrus, lapsa est Galatarum Ecclesia, & à Paulo ad poenitentiam revocata: & Paulus ipse Corinthi in incestum jubet recipi post poenitentiam. *Aug.*

The young mans sins of omission and commission.

Evangelus.

If thou wouldest have God to take any notice of thee, thou must go to the Throne of grace in great shame and confusion.

Paulus

What if I can't lift up so much as my eyes unto him...

He cannot lift up his eyes to God.

Evangelus.

Yes, for have you not read of the Publicans demeanour before God?

Luke 18.

Paulus

This is true, and therefore my dear friend, I am much oblig'd to you, for all your love and pains with me, and if you will be pleas'd to tell me what I must do when I come home, I shall thereby be engag'd more than ever.

Evangelus.

First, believe that God is still able and willing to save thee.

Heb. 7.25.
Ezek. 33.

Secondly, confess thy iniquities, be sorry for them, and then ask forgive-

11.
Psal. 32.5.
Psa. 38.18.

ness

ness, with a firm resolution in the strength of Christ, to do so no more.

Thirdly, by the greatness of thy sins, plead for a Pardon from God.

Fourthly, make Christ the Way to the Father, excluding altogether your own works and righteousness, from Justification and salvation.

Joh. 14. 6.

Mat. 26.

41.

1 Thes. 5.

17.

Phil. 4. 11

1 Tim 6. 8

Eph. 4. 27.

1 Joh. 4. 7.

Eph. 4. 27.

2 Co. 11. 2.

Fifthly, omit no duty for your life.

Sixthly, endeavour to be content in all states and conditions.

Seventhly, be not a friend to the Devil, by concealing any of his Suggestions.

Eighthly, tempt not the devil.

Ninthly, For the future live with a more holy jealousie then ever.

Paulus

This together with what you have formerly done for me, I shall remember (I hope) as long as I live.

Evangelus.

Nay, many things I have to say,
but

but you cannot hear them now;
I shall therefore reserve them till
another opportunity that you and I
may have; but in the mean time,
the God of Heaven bless you, and
so farewell.

F J N I S.

Courteous Reader,

Which Title thou shalt well deserve, if thou wilt but excuse the Author from such *Errata's* as have escaped the Press, being very many and great, his distance from the City not giving him the opportunity to peruse the sheets as they were done, the most material whereof are here subjoyn'd, and do beg the coverture of thy candid censure.

ERRATA in the Epistle Dedicatory.

Line 31 read *not of any of you.* line 177 leave out *and.*
line 218. read *but Jesus Christ who will plead.*

Errata in the Book.

Page 3 line 4. in the Margent put *Eph. 2. 20. p. 8. l. 6.* put *three* for *two.* page 22. l. 1. for *1 John 5. 7.* put *Acts 5. 3.* p. *ib. l. 6.* for *I say* r. *I see.* p. 34. l. 3. for *4. r. 24.* p. 35. l. 1. for *your* r. *you.* p. 49. l. 3. for *it* r. *them.* p. 42. l. 17. for *you* understand r. *your* understanding. p. 57. l. 5. for *that* r. *thus.* p. 66. l. 3. for *gratis* r. *gratia.* p. 66. in the last words of the Margent r. *we are hindered from effecting what we intended.* p. 67. in the Margent, for *does.* r. *do.* p. 75. l. 4. for *I shall* r. *shall I.* p. 79. l. 13. for *as yet* r. *as that.*

Thus with many more, which would be tedious and somewhat vain to particularize, besides the mis-placing of *Comma's, Periods* and *Marginal Notes.*



An Advertisement to the **READER.**

REader, *Thou art desired to take Notice, that by Evangelus (one of the Interlocutors) is signified a holy Man and Minister, who often conversed with the Author when he was in his deplorable condition. By Paulus, the Author himself, considered in his unconverted and converted estate, together with his Conflict. By Demas, an Apostate and Atheist, who was instrumental to the bringing of the Author to his sad condition. And by Apollyon is signified the Devil himself, who often appeared visibly, designing thereby the Authors destruction.*

Vale.

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